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SOCIAL EDUCATION AND SOCIAL PEACE

IN view of highlighting the importance of social education, as a condition of social peace, it is well to quote a magnificent page from Pius XII's Radio Message, on Christmas eve of 1942:

"A clear understanding of the moral foundation of social life is of capital importance today more than ever, now that the whole of humanity, infected with the poison of error or social perversion, tormented by the fever of desires, doctrines, and opposing tendencies, struggles with anxiety in that very disorder which it has itself created, and experiences the effects of the destructive force of false social ideas which lay by the laws of God or are in opposition to them. And since disorder can not be vanquished unless it be by an order which is not forced or artificial (such as darkness with the depression and fear it generates can not be overcome unless it be by light itself and not by the glow of a jack-o-lantern) salvation, restoration and progressive amelioration can not be expected nor be generated unless it be by the return of large and influential levels of society to just social ideas, a return which requires at the same time an extraordinary grace from God and an inflexible will, disposed and ready for sacrifice, of honest and foreseeing souls. From these more influential levels, capable of appreciating and fathoming the attractive beauty of just social regulations, will pass and flow into the masses the conviction of the true origin, divine and spiritual, of the social life. Thus will be opened the way to renovation, progress, and the stabilization of these moral ideas without which the most prideful realizations will figure but as a tower of Babel whose inhabitants, notwithstanding their common dwelling speak diverse languages no one understands."

To treat of social education in all of its aspects in a single conference is to produce but generalities. Moreover in 1934 at the *Semaine Sociale* of Nice and in 1935 at the *Semaine Sociale* of Joliette (in Quebec), various specialists have already studied the problem of social education.

Invited to discuss with you social education and education in trade-unionism, I have chosen two points which appear to me the more important at the present time:

1. In face of progressive socialization of institutions and minds, social education must insist upon the dignity of the human person. It must develop a true sense of responsibility; it must forge men of will-power.

2. In face of increasing misunderstanding between employer and employee, social education must insist on the doctrine of the Mystical Body. It must develop a true sense of collaboration; it must develop men of charity.

Ever led by the Popes' teachings, we must reflect on the nature, the object, and the end of social education in relation to our present life and our means of life. If needs be, we must revise our methods of education. Let us open wide our hearts to the various teachings which flow unceasingly from the Vatican. Nor must we limit ourselves to the precious and doctrinal riches to be found in *Rerum Novarum*, *Quadragesimo Anno* and *Divini Redemptoris*. Otherwise we should have to reproach ourselves, and not without reason, for what Jacques Maritain calls "the terrifying inattention of Catholics to the pontifical teachings." Our common Father, His Holiness Pope Pius XII, follows step by step the rapid evolution of the present times. He ceases not to enrich the jewel-box of social theology. His voice must not meet here a wall of indifference.

In the immense confusion of modern society, Catholics have a role of first importance to play. We must impregnate ourselves with the social doctrine of the Church, and make it live for us. This is our responsibility and honor. Today there is no room for mediocrity and half-measures. It is not sufficient anymore to possess vague and incomplete notions of the Christian social doctrine. Otherwise what would our action be worth in the great spiritual battle whose stake is the

construction, or better, the very soul of future society.

Let us respond generously to the pressing appeal of the Pope. "The present hour," he says, "demands that all the faithful with every ounce of their energy make it possible for the social doctrine of the Church to render the maximum of efficiency and realizations . . . Catholics will maintain and ameliorate their positions in the measure of the courage they manifest in activating their innermost convictions in the domain of public as well as private life."¹)

I. Social Education Must Form Men of Strong Will

In the nineteenth century, because of the commercial and industrial Revolution and under the influence of false principles of economic liberalism, the octopus of individualism extended its tentacles over the whole world. But individualism sows the seeds of dictatorship. The thesis develops the antithesis, Karl Marx would say. The unleashed forces of individualism lead to anarchy, and the economic-social organization is swiftly transformed into a battleground where all are eventually engaged in open and sterile warfare among themselves.

The world abandoned to itself sinks deeper into material and moral disaster; it leaves peace, order, and prosperity behind. Having renounced the Kingship of Christ and His Church, it gives itself to false and blind leaders: Nazism, Fascism, Excessive Capitalism, State Socialism and Communism.

Excess calls forth a further excess. Nineteenth century man deified liberty. Twentieth century man, on the contrary, is ready to abandon all liberty which in reality he has never tasted, and lose himself amidst an amorphous agglomeration of individuals without personality, constituting a mass, ever ready to follow in turn any flag whatsoever on the condition that a minimum of security is assured.

Last July, I asked a worker what he thought of Communism. Here in general is his reply: "Communism or no communism, it's all the same. What I'm interested in, is a good job by which to feed my wife and children as long as possible." How many do not think as this man!

The Reverend Bigo, S.J., in his lectures at the *Semaine Sociale* of Paris, said with reason: "Whe-

ther it be the growing and massive grouping of the modern conscience, or the progressive socialization of interhuman relations, this crisis of the soul, this social crisis is the event of contemporary history which is the most pregnant with consequences and problems: the arrival of Collective Man."

In fact, modern man is such that he seems to prefer becoming a robot, an automat, a pawn on the human chess-board, an inanimated gear of the economic, social and political machine. He prefers having his problems settled by others; he prefers to be at the mercy of collective groups, on the condition of course, that he be kept secure from the evils of need, misery, lack of money, and insecurity. Little does it matter to him if his liberty is lost as long as security is found!

It is thus that, little by little, the State has become the master key of the world. Every crisis in the modern world, social turbulation, peace or war, victory or defeat, each crisis has been solved by administrative interference, a greater enslaving of man to the State.

And thus we have the socialization of modern life. We see it realized to its extreme in those countries subject to the dictatorship of the U. S. S. R.; we see it realized much less but still in too great a degree in our democracies, where our political institutions seem to be giving way to an irresistible pressure and are orientating themselves toward an authoritative regime. Thus we have a semi-socialism enlarging the role of the State where governments, especially because there exists no real corporate professional organization, are inclined to occupy themselves with problems for which they have no competence and to assume the task of ever pressing and heavier burdens, which in the long run are supported by the money of the tax payer. And this ever transforms a greater number of free citizens into functionaries depending upon the State.

In his radio-message of Christmas, 1944, the Holy Pontiff has expressed with clarity the dangers of this socialization of consciences, of this phenomenon of the masses: "The masses are the chief enemy of true democracy and of its ideal of liberty and equality . . . What a spectacle indeed is the democratic State abandoned to the arbitrary whims of the masses! Liberty, in as much as it is the moral duty of the person, transforms itself into a tyrannical pretention of giving free flight to the impulsions and human appetites, at the expense of others. Equality degenerates into a

¹) Letter addressed to Mr. Charles Flory, July 19, 1947.

mechanical standard, into a sort of uniformity without a shade of distinction; the sentiment of genuine honor, personal activity, respect of tradition, dignity, in a word all that gives value to life, melts slowly away and disappears. To survive there are, on the one hand, only the victims deceived by the apparent fascination of democracy which in their minds they confound with what is in reality its spirit, with liberty and equality; and on the other hand, there are the profiteers, more or less numerous, who know enough, thanks to the power of money or of organization, to assure themselves above others, of a privileged condition, and of power itself."

In face of this modern crisis, shall we lock ourselves in Noah's ark in preview of a new flood? Shall we fold our arms and stifle the voice of our conscience while awaiting better days? Better days will never come if we do not forge them ourselves through our own efforts.

Is it sufficient to seek the cause of the evil, to cry over the malice of men, over the deficiencies of our methods of social education? Absolutely not! Reality demands something else but tears and more or less acid but negative criticism. "The duty of the present hour," said His Holiness Pius XII in his Christmas message of 1942, "is not to complain but to act. No complaints on what is or has been, but the reconstruction of that which will come and must come for the good of society."

In view of social reconstruction, we must react against the weakness of character; we must form men of will and personality; we must form men who respect the human dignity within themselves and within others. As you know well, this "dignity of the human person" is the chief idea, the leit-motiv of Social Catholicism. The human person, a being who wishes to possess itself, realize itself and be master of itself, endowed with the duty of conducting and constructing itself. A being created in the image of God, launched by Him in life in view of continuing the work of creation, in view of orienting all to Him. A being free to choose its destiny, responsible for its vocation and its salvation.

But the human person is not sufficient unto itself. It cannot attain its end by itself. It must realize itself in community-life by service and love of others. These diverse communities,—family, profession, State, Church—are ordained to the durable realization of a temporal or spiritual common good, that is the necessary and exterior condition for the development of the qualities of all

the persons, the development of their functions, their material, intellectual and religious life.

God Himself respects the liberty of each human person. It stands to reason that the various societies cannot curtail man's personal rights, conceded to him by the Creator. In *Divini Redemptoris* we read: "Society is made for man and not man for society". And the present Pope has repeatedly insisted on this fundamental notion. Let us cite again an extract from his Christmas message of 1942: "He who wants the star of peace to rise and rest upon the human society must . . . aid in returning the State and its power to the service of society, to the absolute respect of the human person and its activity for the acquisition of its eternal ends."

Our education then must form men of will, men of sacrifice and honor who do not sell their liberty, their essential rights in exchange for security. It is understood that the Catholic Social doctrine proclaims the necessity of according to each and everyone a decent life and the greatest possible material security. Otherwise, why should the Popes demand a better partition of the fruits of economy in view of setting a new value to salaries and of diffusing property? Otherwise, why should they demand the regularization of the production-distribution-consumption cycle in view of eliminating unemployment? Otherwise, why should they demand the general harmonization of all the factors which constitute a profession in view of assuring to all the guarantee of employment and stability? Otherwise, why should Pius XI in *Quadragesimo Anno* demand a more equitable distribution of riches, "so that the workers through their savings may acquire a fund which will deliver them from their life of incertitude" (no. 68). Otherwise, why should Pius XII have given to the world a radio-message dedicated exclusively to the "betterment of the proletariat"?

But sound thought and Christian social morality teach us that this security, based principally upon private property, is dependent above all upon the personal initiatives of man, upon his work, his savings, and upon his personal efforts to the profit of his liberty and his dignity. This was affirmed by the Holy Pontiff in this message of September 1, 1944: "Private property is in a special manner the natural fruit of labor, the product of an intense activity by the man who acquires it through an energetic will to assure and develop his personal existence and that of his family, to create for himself and his dependents a domain of legitimate

liberty not only in economic matters but in the political, cultural and religious field as well."

Unfortunately is it not true that our fellow citizens rely too much upon social organizations and upon governments to settle their problems and assure their security? The reason is that many have lost the meaning of man and of society. They have falsified the hierarchy of values. The remedies? Over and above the reform of institutions in view of permitting to each and everyone the opportunity of obtaining a reasonable revenue and of creating for himself a patrimony sufficient to overcome all unreasonable fear of the future, we must furnish to all a social education which insists upon the true notion of man, of society, upon the nature of their mutual relationship; we must instill deep convictions and convince men that the best means of obtaining social peace and security without alienating their essential rights depends upon their own efforts and upon their incorporation into society, organically constituted.

Permit me to suggest a few practical applications on the subject of this education of the will. Let us speak first of the family whose mission, according to the expression of St. Thomas, is truly "to bring the child to that perfect state of manhood in that which constitutes him a man, that is, to the state of virtue"²) In the home the parents must not spoil their little "dears". According to the etymology of the word, (*auctoritas*, *augere*, *augment*) the authority of the parents has for its end the augmentation and strengthening, and not the diminishing or stifling of the child's initiatives. Education is a service which consists in bringing out—"educere"—all the good that exists there in seed. The point is to assure the harmonious development of the child's faculties, to engrave in his mind and will the spirit of the personal dignity, the true familial and social spirit.

On the contrary, the child's egotism, which urges him to search out only that which pleases him must be opposed. He must be taught to respect the right of others, to content himself with what is given him; he must be told that he must suffice to himself as much as it is possible,—for example, take care of and put away his clothes, toys, etc. As the child grows he must be given responsibilities proportioned to his age in view of showing him concretely that success depends solely upon his own efforts,—for example, give him a fixed sum of money for his budget so that

he will practice economy and charity. In other words the solution is to *rear* the child, to envelop him in a lucid love, to teach him to give his full measure and thus be able to play his part in the social symphony.

In the school, in the courses of civics, we should speak of the relations which must exist between persons, associations, and governments. Would it not be necessary as well, whether in a regular course or in the catechism course, to teach in an adapted, concrete and living manner, the marvelous social doctrine of the Church? In the rural schools, far from encouraging social uprooting, education would seek to give love of the land, to put in relief the dignity and independence of the farmer, to orientate the minds towards farmer-unionism, cooperation, by showing that the farmers, through the advantages of association, can solve by their own efforts the greater part of their problems.

Here I must speak of an excellent method of social education—scouting—whether it be organized in our parishes, our colleges, or convents. Its methods of formation are fundamentally pedagogic and directed at forming the character. Scouting increases the spirit of initiative in the young man or girl. It disciplines their energy; it helps them to act for motives of Christian honor. Is it an exaggeration to say that scouting in accustoming the child to fulfill his duties with a generous and ingenuous spirit, is capable indeed of preparing splendid types and leaders with a social mentality?

In the United States, many colleges have inaugurated with success a "Students' government" for most of the activities. No doubt there are many advantages to organized school life in a true society and there is offered to students a concrete field in which to accomplish their formation with greater realization of their own responsibility and with greater social spirit.

Our youth movements of Catholic Action and student-cooperatives are impregnated with this atmosphere of solidarity and responsibility. Because co-operation favors in a practical manner the spirit of mutual help, a sentiment of just pride, a more acute realization of individual and collective responsibilities, it can be considered as one of the most fruitful methods of social education for the young and old.

Here is a strange fact, a bit of a paradox! For a number of years, we have been occupied with social education and we have not as yet any manu-

²) Supp. S. Thomas. III, q. 12, a. 1.

als. Let us hope ardently for the publication of manuals of social ethics adapted to the various departments of education and to the various social classes "in view of procuring for every class of society a more intense social formation in line with the varying degrees of intellectual culture." This is in harmony with the directives contained in *Divini Redemptoris* and in the Letter of the Sacred Congregation of the Council addressed to Mgr. Liénart.

The absence of a manual should not dispense us, who are in secondary education, from instituting a regular course on the principal Encyclicals during the years of Philosophy and of making social applications in the regular classes of Catechism, Apologetics, Philosophy, Letters, Geography, History, etc.

It is evident! The success of social education depends largely on the knowledge, the pedagogy, the social spirit, and the enthusiasm of the educators. This is why we can never attach too much importance to social education in our Teachers' Colleges, our Novitiates and Grand Seminaries.

It is appropriate that we should speak now of the social education of adults. But since the second part of this work is devoted exclusively to education in trade-unionism, let us but mention that the education of adults is possible and truly indispensable. Is it not said that a man ages when he arrives at the conviction that he has nothing else to learn? Nevertheless this social education must be pursued by people out of school, especially in study clubs or forums and it must be disseminated even more universally through the press and the radio.

Let us now summarize what we have said up to now. If we do not wish to continue on our way to State-Socialism, a regime of social upheav-

als, since it leads to the elimination of personal initiative and stultifies those middle groups from which each one draws his liberty; if we do not wish to slide toward total State-control, toward integral Communism, the logical sequence to State-Socialism, we must by all means of social education at our disposal, form people who know what they want, strong personalities, men of honor, characters who are ready for sacrifice to safeguard their essential rights. We must form men who will follow the example of our courageous ancestors.

Mr. Esdras Minville wrote in a publication of the *Ecole Sociale Populaire*: "Canada, especially French Canada was built not so much by men of culture . . . as by men of character. Each page of our history is a flashing testimony of that fact. A single force has permitted our fathers, no matter to what level of the social structure they belonged, to repulse the savage hordes, to vanquish misery, to triumph in defeat and root themselves to the soil. And this indispensable force is not number, nor riches, nor even a high cultural level; it is will, a will forged as a spring, illuminated by the understanding of their conditions, needs, rights, and duties; a will upheld by pride inaccessible to the idea of abdication or bargaining. They have deposited indeed the foundation for a great nation, have marked the whole continent with epic voyages and discoveries, because above all they had a strong will and knew what they wanted."³)

(To be concluded)

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³) Instruction on Education, E.S.P. Nos. 204-205, pp. 5-6.

CO-OPERATION AND SPIRITUAL REVIVAL

AT present the world is witnessing the result of its repudiation of the spiritual values which were the basis of European civilization for two thousand years. This was the second world war within a quarter of a century! This war was nurtured by the intrinsically evil social and economic institutions and conditions which lacked the charity, justice and faith that are so essential for a true human society. In such an economic

and social environment we witness the despair of the masses, for whom life has ceased to have any meaning, and to whom the world seems peopled with demons—many of them man-made. This feeling of despair rose to great heights in the great depression of 1929 and the following years, with its mass unemployment, its poverty amid plenty, nay, because of plenty—its gross inequalities. Under such depressing circumstances neith-

er capitalism nor socialism seemed of any avail. So, as a drowning man grasps a straw and as the famished desert traveller sees the mirage on the horizon, the defeated masses turned to empty and contradictory promises, believed against belief, trusted in patent lies. With impassable seas behind and unscalable walls in front, people reverted to the primeval, and ran amuck. That is why such a fantastic and negative creed as Fascism or Nazism triumphed in its anti-semitic, anti-christian, anti-democratic, anti-liberal, anti-conservative, anti-capitalist way.

In fighting this war against Fascistic tyranny the men of the United Nations sought means and ways of reconstructing human society in the true sense of the word. But there will be no possibility of creating a better society without the reform of morals, without recognition of God and His law. There simply cannot be a spiritual revival of persons and a rebirth of social life imbued with justice and charity, when the world is dying of selfishness, of frenzied greed for profit.

Individualism blocks charity which in its full sense is the source of all spiritual renewal. But there is a worse phase to it than that: the capitalistic system under which we live involves its participants in dishonest practices even though it may be only technical dishonesty. The individualist becomes the propagator of false attitudes and economic injustice. This he does without even knowing it, and social ethics thus suffers a death blow.

Charity when it is operative tends to an ever-widening diffusion. The man who is charitably treated, tends to treat his neighbor charitably, this neighbor his neighbor, and so on. The sad thing is that uncharitableness increases in the same manner: the man who is maltreated maltreats others, and so on and on. People thus treated become anxious, insecure, and as a result greedy; out of this comes strife, suspicion, jealousy, want and war.

To remedy these evils of greed, selfishness, envy and dishonesty, it is necessary to eradicate their roots through the co-operative way of material and spiritual betterment. Though material care has often been neglected by those who aspire to spiritual perfection, it is intimately linked to the spiritual in us. The material—I have in mind the economic—question is basic to the life of man. When the economic life of man is deficient there is great danger to his spiritual life, for then there exists a material situation which renders the spir-

itual life of little significance. Since man is a being composed of body and soul, it must not be forgotten that these two essential elements are inter-dependent.

Poverty and misery may be occasions for sanctification, but they are often the breeding ground of sin and crime. It is, however, a general observation that there is nothing in economic insecurity conducive to sanctity. Or if there is something, and if, in spite of everything, sanctity is born, it is because the soul was so strong, so predestined to sanctity, that it accepted poverty as a means of sanctification.

If men, therefore, are to turn their attention to spiritual values, they must be so released from pre-occupation with tomorrow's economic needs as to enable them to obtain the necessary tranquility to elevate their minds to spiritual aspirations. Such a state of mind will not exist for the common man unless his social and economic security is guaranteed. But economic security cannot be assured in any way under a social and economic order the social philosophy of which is the survival of the fittest, the motivating force greed and selfishness, the fundamental objective personal profit, in short, where all things are evaluated in terms of money. That is simply and purely a materialistic social order and there cannot be any room for a spiritual ingress.

To enable the masses of people to obtain spiritual tranquility, it is essential to get ownership and control of social affairs back into their hands. Every one in society must play an active part in the work of reconstruction. Every person must fit himself into the picture instead of being merely placed there by someone else. People are entitled to find happiness in finding themselves and finding out where they belong. Let us realize that this world should be a harmonious whole in which every body and every thing works to achieve a good human habitation, in which temporal as well as spiritual welfare may be continually improved.

To help people to attain ownership and social control is the goal of the people's own economic institutions; their own credit unions, their own consumer societies, their own marketing plants and factories, in short, their own everything. This is the real purpose of all the co-operative enterprises that are being organized in the United States and in many other parts of the world. When these institutions owned and operated by the people themselves will have set the common people free, and when Christian principles will have been giv-

en a good chance to operate in society, then we shall see the real and true revival of spiritual life in the hearts of men and then we shall be able to bring about the reform of the present social order and of the whole world. Without this necessary conditioning of the common people, no reforms can be brought about unless through some form of dictatorship, call it what you will.

In considering the matter of making Christian principles work efficiently in order to save democratic practices of living for the people today, it is significant to see an ever-increasing trend of the peoples of the world toward the cooperative movement. Co-operative philosophy, which is embodied in its world-wide motto, "each for all and all for each," teaches and practices that society is and must always be based upon the principle of mutual aid, and that the policy of self-help in mutual association is the key to economic progress and individual happiness. Being imbued with this principle, co-operators challenge the often-repeated statement that "competition is the life of trade", and regard the policy of "every man for himself and the devil take the hindmost" as defining the law of the jungle and not the law of human society.

Truly, co-operation makes everybody master of himself and gives every man freedom to develop the peculiar talents which God gave him for the purpose of working out his individual part in the perfect plan designed for Him.

It was indeed most gratifying during my co-operative tours to see Christian principles being so well practiced by thorough-going co-operators in different communities in eastern Nova Scotia. I find the people there have the same out-look on the major issues of life; the same view of man and human society and their destinies. They aim at realizing the brotherhood of man; the concept of charity which was and still is the making of Christianity is such among the members that each can work for the group in good faith, and that each will get back from the group what justice requires. The fear of insecurity as it is known in the chaotic individualistic world is absent in such a community, because if a member got into difficulties he would be sustained by the brotherhood, and without stigma.¹⁾

Nature at its best does not display the competitive as much as the co-operative instinct. Let us

¹⁾ Editor's Note: The author of this article visited more than eighty towns and villages in Nova Scotia a few years ago, in connection with a survey of cooperatives in the U. S. and Canada.

take the example of the human family: the father, mother, brothers and sisters. They are co-operative rather than mutually antagonistic. They are not chisellers, gougers or exploiters among themselves. It is all for each and each for all in the human family where you see nature at its best. Even the black sheep, the prodigal son who goes out and dissipates his substance is taken back. They are not proud of him but they will pray for him; they will take him back for he is theirs. Co-operation is the technique that will make a family of a community. The instinct of co-operation exemplified in the human family will pass into the community. Co-operative communities will make of the nation a family, and co-operative nations foster the idea of the human family established on the fundamental principle of fellowship on a material basis in the world. Otherwise there is not much hope for a universal permanent peace and brotherhood of man.

The time is ripe for men to change their views and to love all those of a different race, nation, or creed, to have love even for their enemies, the black sheep of the human family. It is hard to love one's enemies, but it can be done; it has to be done, and it will be done some day when the peoples of the world are able to model the life of the nation after the family. It is time now to show those unfortunate people who proudly boast their hatred and enmity as something elevating to their dignity and honoring their power, that they are victims of separation from the brotherhood of man.

The brotherhood in economic co-operation originates from the supernatural brotherhood established by God in the Mystical Body of Christ, and it is being developed under the inspiration of Christian principles. Economic co-operation inspired by Christian principles is truly a most practical means for Christianity to pervade all the functions of men, and thus it gives a chance to the totality of Christ's Kingdom to enter the totality of the human field, for Christianity which does not permeate the economic sphere is incomplete and untried.

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Iniquity does not depend solely on its own strength, but on the credulity and cowardice of others.

From Manzoni's "The Betrothed"

THE PATHOLOGICAL ASPECT OF REVOLUTIONS

IN the mind of the reader of his work, *Les origines de la France contemporaine*, which destroyed the nimbus radicals and liberals had endowed the great French Revolution with, Hippolyte Taine creates the impression that the terrible historic phenomenon was of a pathological nature. More recent catastrophies, in Russia and Germany evidently prove correct the opinion of a psychiatrist, Dr. Ernst Kretschmer: "When the intellectual temperature of an age is steady and the social organism healthy, the abnormal remain harmless as they move about among the mass of (mentally) sound people. But as soon as some spots appear on the body politic, when the atmosphere becomes oppressive, and signs of corruption show themselves, the bacilli become virulent and aggressive, and make their influence felt. They infect the mass of people and cause a feverish condition... We always have with us psychopaths; but in healthy times we recognize them while in heated times they rule us."

This statement may prove the key also to the understanding of one of the worst features of every great revolution, the lowering of moral standards. We now understand what Schigalove, the revolutionist pictured by a great Russian writer, has in mind, when he proclaims:

"What is now absolutely necessary are one or two generations of unheard-of corrupt morals: bestial morals, in order that man may transmute himself into a single, low, nasty, cruel horror. This it is, is necessary. At first we create a riot... we permeate the people directly. Do you know that we are even now terribly strong? Not alone are those ours who commit arson and kill, or who shoot and destroy. They merely interfere... But the teacher who derides God and the cradle, he is already one of us. The attorney, who defends the deed of the educated assassin, saying, he is more highly developed than his victim, he too is ours. The jurors who quite frequently free criminals, are ours. Moreover, many public official and writers, and they are legions, are ours, but they do not even know it. My final conclusion is diametrically opposed to the initial idea: Having departed from unlimited liberty, I finally arrive at unqualified despotism."

Revolutions thrive on corruption, like Hans

Christian Andersen's Tumble Bug who, viewing the luxuriant foliage in a green house, delights in the thought, how good the verdure he sees will taste after it has rotted. Just as little as this insect does the revolutionary feel at home in a healthy environment, and the public taste, once the popular mind has become infected with the spirit of revolt, turns to men who in normal times attract no attention. Hence, a reviewer of a recently published book on "Mirabeau, the Voice of the Revolution," by Antonia Vallentine, says:

"The career of Mirabeau affords the most striking proof that the France of 1789 was in a true revolutionary spirit. Every value had lost its force; and France turned to the man who had repudiated every domestic, every political and—especially—every financial virtue. Mirabeau represented the France that had repudiated its past. He was on terms of open war with his parents and with his wife; he had deserted one mistress after another and, enslaved to sensuality, the more he loved them the more disgracefully he treated them; he sold his pen to the highest bidder; irresponsible, violent, bankrupt, almost insane, he represented the France that was waiting to be born. What distinguished him from other men of his time was his sense of power. He knew that a new power must take the place of the old that had perished; and he supposed that he could supply this power from his own personal resources. The effort killed him; but then, his way of life would have killed him in any case."

The correctness of this opinion cannot be doubted. So well informed and distinguished an historian as Barthold Niebuhr speaks of Mirabeau as a genius of a high order, but a moral wretch, the product of his time. "What Aristophanes and Thucydides said of Alcibiades," we are told, "fits Mirabeau perfectly: 'One must submit to the young lion'; there are such demonic spirits," the great historian adds, "who appear on the scene when the state finds itself on the edge of the precipice. They alone can save it, but their help engenders great dangers."¹⁾

Mirabeau, who would have wished to control

¹⁾ From the historian's little known lectures: *Geschichte d. Zeitalters d. Revolution*. Hamb., 1845, I, p. 165.

the revolutionary forces, but could not prevail against the catastrophic tide, died, opportunely for himself, on April 2, 1791. "The whole nation felt during his last illness," Niebuhr writes, "that a great man was dying. A feeling of horror, such as prevails at the time of an earthquake, passed over the country. Everybody asked: What will happen, after he has gone?"

The French people were to discover quickly enough what monsters the revolution had spawned. A few months after Mirabeau's death, the September massacres testified to the fury of

the mob-spirit. Thousands of men, among them a large number of priests, were butchered. The Abbé Salamon, Papal Envoy during the Terror, who escaped, observed the assassins being paid. "It was terrible," he writes, "to see these people quarreling as to who among them all had massacred best, for they were paid accordingly."²)

It is on this note revolutions generally end. The great English revolution and our own were exceptions in this regard. Why this should be so may be discussed at another time.

F. P. KENKEL

Warder's Review

Disillusioned

A REVIEWER of F. A. Voight's recently published volume, *Pax Britannica*, believes him to hold Liberalism in contempt, "which he himself once so ardently represented in the *Manchester Guardian* . . . Like Professor Toynbee, another disillusioned Liberal he (Voight) is now *skeptical of all social progress*." (italics ours)

May we wonder at this development? Was it not to be expected that the builders of "a new world" would some day awaken to the realization of the futility of their efforts to provide for mankind a joyous life in a perfect environment? To a greater extent than the men of former days did those of the eighteenth and nineteenth centuries commit what Canon Sheehan refers to in one of his essays as "the grand mistake," to assume "that we change ourselves when we change our circumstances." Possibly no other generation of men so persistently strove to improve "the mere accidents and outer coverings of life" as the one now oppressed by the feeling of impotence in the face of chaos. Having for long neglected "the one matter of supreme importance—that which lies within themselves," they know not where to turn for counsel and aid.

Imbued with the ideas of his generation of rebels, a German writer, in 1896, broke out in a shout of triumph over the emancipation of man from God, which was, after all, the ultimate purpose of Liberalism: "Now the old gods are dead. We are the masters! Nothing is any longer forbidden and everything is permissible." The events of the past forty odd years have written the finale to this blasphemous rhapsody.

"Flight From Work"

TAKING everything into consideration, it is not strange there should arise at this time among the people of the West disinclination to work hard. It has been said long ago: "The whole tendency of the system is to the production of the gambling spirit," which reveals itself in all too many people in the desire for easy money. Moreover, how many men consider work merely a dire necessity rather than compliance with the divine injunction to labor six days? Which injunction the Pentateuch repeats more than once.

Psychiatrists, some other physicians and also educators may stress the therapeutical value of work, but who reminds those who labor that work faithfully performed is a means of spiritual salvation, and opposed to the capitalistic gambling spirit which engenders in men ignorant selfishness. Capitalism was bound to promote the tendency to shirk work which is said to prevail among workers in England and France, and even in our own country.

Writing with the distressed economic conditions existing in Great Britain in mind, Fr. Andrew Gordon, S.J., tells us:

"It is the growing experience and hardening belief of many observant and honest people among all classes that there is creeping, indeed that there has crept, into our land a real disgust for work. One witness to this state of affairs presents itself in the form of the Government exhortations to work, the search for new incentives in a condition of practically full-employment, restrictive practices, the pressing demands for shorter hours and

²) A Papal Envoy during the Reign of Terror, London and St. Louis, 1911, p. 84.

higher wages without relation to increased output, and so forth. That there has come upon us a spirit of 'flight from work' cannot be denied even by those who do not wish to criticise it in fact."

The tendency to shirk work has not yet with us reached the proportions it has apparently assumed in Great Britain. But it exists and is bound to grow. Love of work is, before all, a moral quality. Destroy a people's morals, and they will seek to live without performing hard work. The prevalence of gambling resorts in our country, wherever a large population of workingmen and white collar workers is found, indicates to what extent the urge to get hold of money without work prevails. And money they must have to indulge their taste for luxuries and pleasure. In St. Louis the police, early in September, raided a policy shop where they found nineteen street car motormen placing bets in the hope of winning. Since these men are well paid, they were certainly not tempted by the exigencies of poverty to court dame Fortune. It is increased wants, the luxurious frills of the "American standard" tempt men to commit fraud and to gamble and to make money in the quickest and easiest manner possible.

Caesar Rides Again

OUR age has brought back the absolutistic tyrant, not in the person of Caesar but in the shape of the all-absorbing State, whose omnipotence the masses believe will serve their purpose best. Wherever the autocracy of the State has come to prevail in our days, the Church, as the protectress of religion and the moral law, immediately became the victim of persecution. Hence the Bishops were called to action and in such countries as Germany, Russia, Spain, Austria even (Bishop Rüdiger of Linz), and Switzerland (Mermillod). They responded nobly to the call of duty. The martyrs among them have not yet been counted, but we know their number to be large, not to mention those who deserve to be called confessors of the faith.

It should not be forgotten that a number of Bishops of the Orthodox Church of Russia, too have heroically defended the rights of conscience and the Church against the overpowering might of an allpowerful State. Forced into submission and servility by Czarism, there still glows in the Russian Church of our days some of the fire which animated the great Patriarch Nikon, who opposed the efforts of the "most silent" Czar, Alexi Mi-

chaelovitsch, father of Peter the Great. He it was completed the victory of absolutism by suppressing the liberty of the Church and religious liberty, which had found defenders in the Starovjeri (old believers). In 1681 their leader, the indomitable "Protopop" Avvakum, whom the noble Soloviev has called "the genuine representative of the Russian people's religious liberty," suffered death on a fiery pyre in the city of Moscow!

A distinguished scholar, Savigny, has said that in the times of the Caesars "absolutism was universal." That is, it permeated all phases of private and public life, and all conditions. This remained true even after Christian rulers had erected their throne in Byzanz. The German scholar referred to, one of the founders of the historical school of jurisprudence, remarks on one occasion, that "the only opposition the tyranny of the Caesars at Byzans ever experienced, came from the Bishops who defended the Catholic conscience against absolute power."

Vladimir Soloviev says in his essay on "St. Vladimir and the Christian State": "God became man in the person of the hebraic Messiah at the very time when man, in the person of the Roman Caesar, was made god." Ultimately, this crassest form of monarchical absolutism came to an end. The refusal of the Christians to worship Caesar, which caused the martyrdom of so many, helped to inaugurate a change of views and the acceptance of juster political doctrines. Repeatedly, however did powerful monarchs and states attempt to reestablish absolutism, although no ruler of modern times dared demand worship. Hitler did, however, deify race and the Germanic people.

As long ago as seventy years, Charles Perrin, professor of political economy and science in the University of Louvain, wrote: "For the contemporary generation the real Caesar is the State. The modern State is the all-present God; present everywhere by the providence of its laws and active everywhere through the activity of the police." The police, the Belgian scholar remarked, did not possibly, act arbitrarily and might even be polite. "However," he continues, "this useful instrument, of irreconcilable absolutism loses nothing of its usefulness. The State will, in a polite manner, demand that one should prostrate oneself before it and adore it." Nothing would, Perrin thought, "escape the vigilant eye and the clever hand of this terrible diety." And having referred to the power and influence exercised by the majority-vote, he

continues: "To him, who speaks in the name of the State, contemporary Democracy, as at one time did the Democracy in the ancient world, willingly concedes the incense of deification."

Caesarism, whether of the individual or of the State, finally results from circumstances such as those which gave power to a Napoleon or a Hitler. In the days of both of these men the people desired peace, the opportunity to work and pursue an even way. But they succumbed to the wiles of the dictator; easily deceived, because they believed their own hopes and intentions would be realized by the omnipotent leader. Very much as today a large part of the American people believes it possible for the Federal Government to carry out their mandate, to provide prosperity and "social security" for everybody.

Waste of Natural Wealth a Crime

OLD sayings about the evils man's lust for gold causes are verified by a passage in Mr. Walter Howe's important volume on the "Mining Guild of New Spain and its Tribunal General," recently published. One of the articles of the code which formed, as it were, the charter of this remarkable corporative organization, is concerned with the privilege granted mine owners to secure timber for their mines and wood for their smelters. The significant passage of article XIII, intended to assure an abundant supply of food, water, and material to mines, states:

"The woods and forests near to the mines shall serve to supply them with timber for their workings and wood and charcoal for the smelting of their ores; this being understood to apply equally to those [woods] which are the property of individuals, provided that they are paid a just price; to which effect the latter shall be prohibited from extracting timber as firewood from their said properties for other villages which can be provided from distant regions."¹⁾

In framing this policy, consideration was given to the needs of the royal treasury, which depended on the production of the precious metals for a large part of its income, the good of the mine owners and the numerous workers employed in the mines and smelters. Hence, it was in the interest of the common good the *Cuerpo Mineria*, as the Guild was called in Spanish, should be assured a supply of forest products indispensable to the country's leading industry.

Unfortunately, no provisions to protect new growth or make new plantings were stipulated.

The Guild should have been held to practice reforestation. That would have balanced the privilege accorded it. But the Spanish people, like the English, did not formerly grant forestry the attention it received in Germany. Mr. Walter Howe pictures the result of the policy referred to in the following statement:

"It is in large measure due to this provision, or rather the principle back of it, that such wide areas of Mexico are today bare of trees and suffer the inevitable effect of erosion and drought. In fact, it has been determined that the dust storms, which periodically sweep over Mexico City, are as much due to the destruction of the forests around Pachuca (a rich mining area) as to the draining of Lake Texcoco."²⁾

Truly, the author of this statement is right: "This deforestation is one of the items that must always be included in the price paid for the dominant position which mining has held in Mexico." Now that the harm has been done, the question presents itself, will men be warned by the fate that befell people guilty of squandering their country's natural resources, regardless of the welfare of future generations? Although we know what results may be expected from wasteful exploitation of the soil and the wealth it provides, we are continuing on a predatory course for the sake of immediate profit. We carry on as if our posterity were assured of a supply of timber, iron ore, copper, bauxite and coal, not to speak of petroleum, from sources existing on some other planet. Much is being done to curtail soil erosion and soil butchery, but reckless waste of natural resources, other than the soil, still continues. Forests may be replanted, but exhausted stores of metals indispensable to our technocratic civilization, can not be restored. We make lavish use of them without giving thought to the future. The obligation to coming generations, to husband the riches our continent has been endowed with, does not apparently occur to the men of the present, because the profit motive blinds them to considerations of an ethical nature.

The State Department's White Paper on China is called by the *Casket*, of Antigonish, N. S., "such a shocking document that even after a couple of weeks of studying it there is a tendency to gasp: 'What has become of public morality? What, for that matter, has become of the ancient art of diplomacy? What sort of world leadership have we?'"

¹⁾ Loc. cit. Harvard Univ. Press, 1949, p. 69-70.

²⁾ Ibid. p. 70.

Contemporary Opinion

WHILE the experts on soil erosion are right in saying that we are threatened with famine if the land is not better treated, and the ruthless process of sowing deserts arrested, the *real erosion* is the sweeping and rotting away of men themselves from the land. Statistics tend to show that the process of soil-erosion, while it is serious, is capable of being checked. What is infinitely more difficult to check is the ceaseless flow of men and women from the land to the big cities, where they are carried down among the unfertile, frantic, anonymous masses joining the dismal band of those who consume all the time and give nothing in return to God or man.

LIAM BROPHY

For every one person who believes in Moscow materialism there are a hundred who believe in Hollywood materialism, which is a far more insidious type. In any Catholic parish you will find many devotees of Hollywood materialism. They do not differ from their non-Catholic neighbors. They must keep up appearances, vying with their neighbors' curtains, their cars, the children's examinations and their jobs. This is a far more dangerous materialism than Moscow's. Moscow's materialism will be defeated but we have no indication that the Hollywood brand—the love of money, the desire for position, prestige, ostentation and luxury—is being taken on. To talk only about Communism is to get an unbalanced idea of the problem. The whole idea of Catholic Action is to discover a technique to defeat materialism, to bring people back to Christ.

R. P. WALSH
Catholic Worker
Manchester

I have heard it said repeatedly that the Chinese peasant is under a feudal system of land tenure. Nothing could be more mistaken. The difficulties of the Chinese peasant do not arise from feudalism or from large estates that need breaking up. As far back as the third century B. C., the Chinese abolished feudal tenure and primogeniture. The agrarian problem in China grows out of the very success of that reform which caused the land to be divided and subdivided endlessly. The trouble is not too large estates but minute farms too small to sustain a population some times

denser in rural areas than in cities of the West. This has been aggravated by the introduction of a Western law of inheritance which makes for increased subdivision. Where there had been a household inheritance, a system borrowed from Continental Europe has introduced a modern individual inheritance.¹⁾ When an owner of a small tract dies leaving five children instead of the household succeeding, the inheritance must be divided into five. This makes against use of the implements we use, and yet the Chinese farmer gets a larger yield from an acre than cultivators of Europe or America. Next to minute subdivision of the land his troubles arise from the complete dislocation of transportation and so of distribution during the Japanese occupation.

PROF. ROSCOE POND
The Harvard Law School Record

"This modern world," exclaims a character in Wells' city of the future, "is full of voices." Some, attached to lamp-posts, coiled behind a button, or barking from vans, we know already . . . While a few of these voices can be invoked at will, others—and they are on the increase—claw at us out of darkness and fog whether we will or not. The withdrawing room of the coming 'Eighties will have to be sound-proof.

Yet the voices aren't all bad, and they have taken a hold which probably we shall never be capable of throwing off. They don't only badger us on street corners and platforms. Radio has brought them into our houses, our lives, till they spring up within, like the voice of conscience. How many people today recollect the first voice that thus found its way into our individuality? Hitler's, of course. When he spoke—if it could be called speaking—the world attended, and not only the world but each private citizen in his home, furious, baffled, or aghast that this palpable enemy should have forced the doors. How he harangued, roared, screamed, gabbled, sometimes allowing himself a laugh or a sigh, as this or that trend of events tenderly engaged him; and even more dreadfully imposing than the knowledge that Czechoslovakia would fall was the presence of this implacable maniac in our midst. There he had been, with threatening consonants, whether

¹⁾ This law of inheritance is one of the products of eighteenth century individualism.

we understood him or not; next day in the newspapers his speech would read cold, and we would gloomily study its contents. Yes, Hitler was the original artist of radio, which before him had been no more than an ingenious gadget for conveying tunes and talks over a distance.

The New Statesman

Speaking recently at Colgate University's First Annual Conference on the United States' Foreign Policy, Fr. Edward Conway, S.J., said that the formation of our military strategy on the basis of the atomic bomb had led the country to the brink of moral suicide.

Basing his opinion on two articles published in the July issue of *Atlantic Monthly* written by two very capable analysts, Hanson W. Baldwin, military editor of the *New York Times*, and Walter Lippmann, political columnist for the *New York Herald-Tribune*, Father Conway carefully pointed out that these two eminent writers contemplated "as American policy, in the event of war, the indiscriminate bombing of civilian populations."

"What is the American people coming to," Father Conway asked, "when they are willing to permit a policy of indiscriminate bombing of civilian populations. I don't believe there is any question about the criminal, iniquitous conception of such a doctrine which would bomb civilian populations for a radius of four miles."

Logical-minded Americans are compelled to agree whole-heartily with Father Conway. The old adage that "all's fair in love and war" seems to buckle in the middle under the strain of the atom bomb. While it is true that we did use this weapon to effect in the last war, we see no reason for making its use general policy for our nation.

Standard and Times
Philadelphia

The other day, a London writer relates, the wife of the Minister of one of the Eastern European countries, who is herself a very stalwart Communist, was getting into her big car when she was stopped by a man selling violets. "Please buy a bunch, lady." No, she was sorry, she did not want one. "But, lady, they only cost . . ." "No." At last, after further fruitless persuasion the flower-seller resorted to abuse "I'll tell you what, lady," he said, "when Joe Stalin comes to London, none of you capitalists will be able to swank in your big cars any more."

Fragments

AMONG other European impressions noted by the well-known Indian scholar and actionist, Mr. M. Ruthnaswamy, is this one: "Belgium looked a land of plenty. But the people pay for it with their hard work, their serious view of life—there are comparatively few strikes—and their realism." We cultivate none of these.

In his volume on "The Psychology of Social Classes," recently published, Richard Center refers to the results of a survey, printed in *Fortune* some time back, according to which 79 per cent of the people of the United States identify themselves with the middle class when asked to choose among upper, middle, and lower.

An illuminating statement came to us from Tranvancore in South India: "Vailar is an island Jesuit Mission. It has a population of 9,000 souls, 8,000 of whom are pagans, mostly communists. They provided us recently with a sad experience. Vailar will, therefore, hence be known as the Moscow of Tranvancore."

From a convocation address by Rev. Roy A. Burkhard, minister, the Community Church at Columbus, Ohio: "We need the fellowship of corporate worship for the same reason that the leaf needs the tree and the nose needs the face. And we also need training in prayer in small groups, within the family and in our own personal solitude and within the heart of activity."

Dr. Bruehl's statement, in the review of Messner's "Social Ethics," "we are increasingly realizing that political democracy requires a measure of economic democracy," tersely presents the only alternative to Communism on the one hand and the Servile State on the other.

From a statement issued by the Conference of the Hierarchy of our country: "What we urgently need, in the Christian view of Social Order, is the free organization of capital-labor in permanent agencies of cooperation for the common good."

It was certainly not said of the factory made article that "bread may strengthen man's heart." (Ps. C III, 15).

THE SOCIAL APOSTOLATE

Theory — Procedure — Action

"Are You Ready?"

THIS question was put to Italian Catholic Actionists by the Holy Father on a certain occasion. But it concerns all Catholics the world over. The query presupposes of course, that Catholics should be spiritually and intellectually prepared for the tasks they are expected to assume in the struggle against the forces of evil, engaged in undermining the institutions which constitute the bulwark of our civilization. But what is being done to convey to our people the knowledge they need under present circumstances to perform well their duties as Christians, as members of society and citizens of the State? Many of our societies complain of a lack of interest on part of their members, or the inability to recruit new members? But how serious are the efforts made to convey to members the stirring messages whose author is Pius XII? Because so little is done to educate our people, our influence for good in public life must remain negligible. Protesting has little more than a negative value; moreover, it is worthless if it is not based on a sound knowledge of principles and facts. Criticism should, in fact, always aim at being constructive. Something Mr. Douglas Hyde, who not so long ago left Communism to become a Catholic has said, is relevant to the subject.

"While it is the spiritual and not the political leaders," he remarked, "who have the answer to Communism, Catholics won't get very far by studying Catholic social principles on one Sunday of the year. They must study seriously. Stop being anti-something. Be pro-something. If we are to meet the challenge of Communism we must turn from the negative idea of Communism back to the positive idea of bringing the Faith back to Britain. During my years as a Communist I never took Catholic lay action seriously until recent times. We believed we could deal with Catholics after the revolution. It was only when Catholic trade unionists became active that we came to regard the challenge seriously. That was when the Communists began turning on the heat on the Catholic Church."

Adult Catholics appear to dislike the idea of study. And that at a time when adult education is in the air, as it were. Unless new wars and revolutions will so impoverish the nations of the West, including our own, that they must forego the idea of extending education to adults for lack of means, the development is inevitable. It will be resorted to as a means to secure enlightened citizens for the Welfare State. We have reason to anticipate this eventuality.

Protect Small Producer

Cultivating Craftwork

IN the midst of a civilization which makes use of machines to produce a vast mass of goods, such as those that fill many of our stores, efforts to produce wares of a nobler character have not been entirely abandoned. Here and there the country over Craft Guilds have been organized and their products are by no means amateurish. There are in fact schools which teach craft-work of various kinds, and two years ago an English silversmith came to our country to conduct courses in silversmithing, which were attended also by members of Indian tribes in the Southwest who have for centuries produced silver jewelry.

It appears from the Annual Report of the Secretary of the Interior for the last fiscal year that the Bureau of Indian Affairs is promoting craft-work among the Indians and seeking to make it "profitable for them." Referring to the so-called

Meriam Survey, the Report says that it had "attracted public attention for the first time to the economic value of Indian handicrafts." It did, in fact, lead to the establishment, in 1934, of a committee to survey and report to the Secretary of the Interior on the potential economic importance of Indian arts and crafts. As a result of the Report of this committee and upon recommendation of the Secretary, the Congress enacted legislation, which was approved August 27, 1935, creating an Indian Arts and Crafts Board. This Board was given the duty of promoting the welfare of the American Indians through development of Indian arts and crafts and the expansion of markets for products of Indian craftsmanship.

Continuing, the acting Commissioner, Wm. Zimmerman, Jr., of the Bureau of Indian Affairs, states, referring to the Indian Arts and Crafts

Board, "It has since its inception worked to increase the output of Indian crafts, to elevate their quality, to protect genuine Indian crafts from unfair competition of mislabeled factory-made imitations and to bring the arts and crafts of the Indian before the public."

Apparently the war interfered with the activities of the Board, because we are told that it had during the past year (1947-1948) "undertaken to rehabilitate and re-establish producing groups which practically had ceased to operate during the war years."

Furthermore, "many of these groups lost their markets because of their inability to supply the demand for crafts. In other groups key craftsmen have not resumed their work since returning from the armed services or other war jobs. Many have gone into other types of work, and the training of new workers was completely neglected." Whether the hope that the appointment of a general manager, a position which has been vacant for several years, will help to remedy matters is warranted, remains to be seen. The trend of the times

is away from quality to quantity; the general taste is low and a few people are able to appreciate the beauty of craft-work. Moreover, there are cheap imitations that create difficulties for craftsmen. It happened only in recent years that Mexican silver jewelry, hand-wrought, which had found favor with American women, met the competition of machine-made articles. They flooded the market and drove out the handmade wear. Nevertheless the Report of the Indian Bureau states: "Although machine-made products are increasingly competing with Indian handicrafts, there is still a flourishing demand by buyers who want handmade articles of Indian form and design." Hence, crafts are said to furnish "a significant supplemental income to thousands of Indians."

We believe every Indian tribe, engaged in producing hand-crafted articles, should be granted what is known in the history of applied arts as a "hall mark." This hall mark (call it trade mark if you will) should be entered at the Patent Office at Washington and used only by craftsmen of the tribes legally authorized to make use of it.

Expansion of Federal Power

Beware of "Inspired Views"

OPPONENTS of Federal Aid to Education are standing on firm ground when they declare, they fear the Federal Government bringing gifts. It is not difficult for them to prove that subsidies granted from the national Treasury are apt to result in unexpected consequences and the gradual decline of self-government and self-help. Direct and indirect influence of which the people are not yet aware, will assert themselves once dependence on the Federal Government of States, and such institutions as education, will have become well-established.

In this regard, an editorial, published in the *Nebraska Cooperator* should prove instructive. Its author, Mr. L. S. Herron, is not alone a keen observer of current affairs but a man whose convictions are firmly anchored in sound principles which he knows how to apply to the problems the farmers of our country are facing. What he writes, is worth serious attention:

"A short time ago, we were somewhat surprised to read that a man whom we had always considered pretty sound in his economic thinking had given support to the Brannan farm plan in a speech in a Nebraska town. Of course, it is not a crime to favor the Brannan plan, but there are

some persons you just don't expect to favor a plan that would, by giving them part of their income in capricious subsidies, rob farmers of an economic status and make them wards of the government.

"But our surprise subsided when we recalled that this man is an officeholder in the Farm Credit Administration—for the FCA is a part of the Department of Agriculture, and, therefore, in the domain of Mr. Brannan as secretary of agriculture. This officeholder was giving support to a measure offered and advocated by the head of the governmental department in which he is employed."

From the standpoint of political influence, it is, as Mr. Herron says, "a somewhat disturbing fact that the Department of Agriculture, in all its multitudinous activities, reaches into every county, and even every township, in the United States. Through the federal 'aid' it administers, the influence of the Department reaches into every agricultural college."

Although, many persons employed in the vast network of the Department of Agriculture will speak their own convictions, come what may, there are, as the writer remarks, many who,

"through a sense of solidarity and loyalty, will go along, or keep silent, on measures advocated by the Department, even though such measures are fraught with grave danger to the well-being and freedom of farmers and everybody else."

What the dangers in the field of education would be, should the purpose of the National Education Association, to have the public schools

throughout the nation subsidized by the Federal Treasury to the amount of three-hundred million dollars annually, should be evident. The power behind the throne would be the organization referred to. Its leaders are fully in accord with doctrines responsible for the secularizations of life in America and the acceptance of a-moral standards of conduct.

Basis of Cooperation

Agricultural Interdependence

HOW alfalfa, which is said originally to have come out of Persia, has reached our country, via Spain, Chile and Peru, where it was introduced by the Spaniards, is told by Dr. Ross E. Moore in *Foreign Agriculture*, published by the Office of Foreign Agricultural Relations, U. S. D. A. He writes:

"A century ago, when gold had been discovered in California, fortune hunters from the Eastern States sailed to California around the Horn, stopping on the way along the coast of Chile where they found alfalfa growing. They took seeds of the plants to California and there it grew and prospered."¹

However, it was not from there the alfalfa spread to the Middle West, where it has come to be so important a fodder plant. Dr. Moore, Chief, Technical Collaboration Branch, OFAR etc., relates, what may be new to some, although it has been said before:

"About this same time, in 1857, a thrifty young farmer named Wendelin Grimm migrated to Minnesota from a little village in Germany, bringing with him a few pounds of another variety of alfalfa seed. It also flourished and became the first variety in the U. S. to survive the cold Northern winters."

"More recently," says the same writer, "another country has had a part in the story. Some twenty-five years ago, when the nation's alfalfa fields were hit by bacteria wilt, plant scientists searched the globe for strains that were immune to this serious disease. They found such strains in Turkistan. From them, and our standard varieties, they developed the outstanding alfalfa 'Ranger'."

To an extent, the publication referred to is devoted to promoting Pan American agricultural collaboration. Incidentally many of the articles published in *Foreign Agriculture* emphasize the importance of the transmission of plants and ani-

mals useful to man from one country, or hemisphere even, to another.

While we have in Victor Hehn's classical *Kulturpflanzen und Haustiere* an excellent account of the translation of many of our most cultivated plants and domestic animals from Asia to Europe, we have no book that treats of the exchange of plants and animals between Europe, America, and the rest of the world since the discovery of our continent.

The story of the potato alone is highly interesting and not nearly so simple as it appears in school books, which contain anecdotes on the introduction of this interesting plant to Europe. Moreover, such welcome "immigrants" are still arriving. Dr. Moore mentions in his article a fibre plant, kenaf, with which technicians have been experimenting since 1941. "The fibre has proved so outstanding in quality, yield, and ease of cultivation that it will supplement jute, long imported from India for use in cordage and gunny sacking." The importance of the plant is evident from the fact that the production of jute in India has fallen off, because more land in that country is being used for food crops.

Kenaf, it is expected, will provide a home-grown and an additional secure source of fibre. An article on "Kenaf Fibre in Cuba" declares, this fibre plant provides "an effective substitute for jute in manufacturing rugs, carpeting, twines, burlap, bagging, electric cables, and okum." Cuba, which yearly uses around twenty million dollars worth of sugar bagging, is leading the way, we are told, in demonstrating that kenaf grows well in this hemisphere.

It was Lord Bryce thought the Holy Roman Empire could never lose its importance in universal history. "For into it all the life of the ancient world was gathered: out of it all the life of the modern world arose."

¹) Loc. cit., April, 1949, p. 76.

QUESTIONS OF THE DAY

FARM people want to buy industrial goods, but when their prices go down in relation to the prices they have to pay, they have to cut their buying.

A farmer on route 2, Defiance, Ohio, ordered a tractor last year priced at \$1,550. When it arrived at his dealer's, the price was \$1,950. His soybeans went down from \$3.47 in September to \$2.18 in March, and his corn went down in the same months from \$2.00 to \$1.23. He cancelled his tractor order.

A farmer who lives on route 1, Crane Hill, Alabama, ordered a tractor in 1945 at a price of \$1,500. It arrived last summer, priced at \$2,450. He felt uncertain at that time about the future of cotton prices and so, for the combination of reasons, turned down the tractor.

A farmer on route 1, Gettysburg, Pennsylvania, fed 40 steers for 157 days and lost \$3,000. He gave up buying a hay baler worth \$2,150 and building a machine shed on which he had planned to spend \$1,000.

Co-op Quarterly

City people who, judging from their grocery bills, think farmers are still enjoying peak prosperity should realize what has happened. The latest price-index figures published by the Department of Agriculture show that in a year prices of farm crops dropped 14%, and prices of livestock and livestock products dropped 23%, while food prices declined only 3%.

That city people are paying almost as high prices as ever for food cannot be blamed upon farmers, but upon distributing tolls. These tolls remain high, the Department of Agriculture points out, largely because of high and inflexible costs, such as transportation rates, high wages, and high taxes.

There is no doubt but that distributing costs could be reduced in many lines by the extension of co-operatives. But we have to remember that co-operatives, just like other businesses, are affected by high and inflexible costs of doing business—not the least of which is the high cost of government, as reflected in taxes.

Nebraska Cooperator

Tree farming is actually a popularized term for forest management as applied on privately owned lands. Its sponsors very early defined it as "privately owned forest-land dedicated to the growing of forest crops for commercial purposes, protected and managed for continuous production of forest products."

Though forestry practices have been applied on public and private lands for many years, the tree farm movement had its origins in the Pacific Northwest as recently as 1940 when the Weyerhaeuser Timber Company shrewdly designated one of its reforestation projects as a "tree farm." Company foresters estimated that if the project were to be a profitable investment, fire losses must be held to less than one-quarter of 1 percent a year on the 120,000-acre tract. The movement was conceived primarily as an effort to prevent fire losses by applying accepted fire protection techniques and by stirring public imagination through the adoption of an expression which conservationists had used for many years. Since a careless public has been chiefly responsible for fire losses in America timberlands, this was an

inspired move and quickly accomplished its immediate purpose. The project was further dramatized by formal dedication ceremonies in which the forest was named in honor of a pioneer Washington logger, Charles H. Clemons. The Clemons Tree Farm thus set the pattern for the movement which was soon to sweep through the industry.

Less than six months after the dedication of the Clemons Tree Farm in June 1941, the National Lumber Manufacturers Association launched a nationwide campaign among timberland owners under the title, "American Tree Farms System." The response was spectacular as forest owners rushed to place their lands under certification and to placard their holdings as tree farms. From the initial tree farm of 120,000 acres in 1941 tree farm acreage grew to 5 million during 1942, to nearly 7½ million by 1943, and to over 17 million by January 1949.

PAUL F. SHARP,¹⁾

¹⁾ The Tree Farm Movement: Its Origin and Development, *Agricultural History*, January 1949, p. 41.

The argument that wage increases are required to offset rising prices will no longer hold, since prices have declined and the real buying power of each dollar of income has therefore advanced. Instead, it is urged that corporations should pay higher wages because they are making high profits. This reasoning is superficial. Some corporations make large profits in good years, but more than half show no profits at all in poor years or even in some average years. Moreover total corporate profits are not unduly large in relation to sales, and in numerous instances profits this year are substantially below the 1948 level. Many business concerns—particularly small ones—would be seriously affected if their wage rates were raised at this time.

A mere advance in wage rates does not guarantee an increase in the nation's real purchasing

power. If more of a company's income is paid out as wages, less income is left to the company. The latter might raise prices as an offset, but then more consumers' dollars would be required to buy the product. Or the company might cut dividends, meaning that the recipients would have less money for purchasing things produced by wage-earners. Or less income might be retained by the company, thereby reducing its funds available for buying materials, supplies, and plant equipment, all of which are made by workers somewhere.

The true method of raising wages without adding to costs, and hence of advancing our living standards, has always been through increased output per man-hour, brought about by the continual improvement of the tools of production. This economic fact is not nearly as well understood as it should be.

Cleveland Trust Co. Business Bulletin

Teaching Thrift

A Credit Union for Soldiers

WE know it to be a Masonic policy to erect Field Lodges for members of the army engaged in military operations; we had not been made aware of the organization of a Credit Union among the troops of any nation. It was the Honorary Major Emil Turmel, Canadian Chaplain Service, who performed this novel feat.

A recent issue of the *Revue Desjardins*, the official organ of the Federation of People's Banks of Quebec, contains the account of the "Award of Member of the Order of the British Empire" to the priest referred to. The official citation declares:

"This officer enlisted in the Canadian Army (Active) in January 1940 and after a stay with the chaplain pool military district No. 5, was attached to the regiment De La Chaudière in the early days of its formation. This Padre became at once the father of this new family. His devotion to duty and his constant encouragement to new lads who came from all walks of life to become soldiers, were second to none. He personally helped his commanding officer in encouraging all men of the unit to organize the victory sale of war bonds with a great deal of success. He was

instrumental in teaching economy to all members of his regiment *by establishing a Caisse Populaire*, that is, a savings bank within the unit.

"Many a veteran of that unit today returning home, speaks highly of Major Turmel.

"This officer proceeded overseas in July 1941 and stayed with his unit for over a year.

"Reports from overseas are of the highest. Since his return to Canada, Major Turmel has acted as senior Chaplain (Roman Catholic) in military district No. 5, where his services have been highly appreciated.

"At the demand of the high church authorities, Major Turmel was returned to civil status in June 1944."

It is certainly no common occurrence that an army chaplain should be praised officially for having taught "economy to all members of his regiment", and established a Credit Union with the intention of promoting what he preached. By the same token, we need Credit Unions in parishes today, because "business" and human folly combine to make spendthrifts of a vast number of people. Frugality and thrift are homely virtues which the present generation had better acquire before it is too late.

A great problem is wisely presented in the following statement: "The good life of the Greeks was urban and since then all civilization has been on a few square miles of stone, brick and mortar. There is a repute greater than that

of Solon or Cleisthenes now awaiting the statesman who can create a rural civilization, who will make it possible for as high a quality of life to be attained in the country as in the city."

SOCIAL REVIEW

Catholic Social Action

AN insult to self-respect" are the words used by Most Rev. Philippe Desranleau, Bishop of Quebec, to describe the pamphlets circulated by the Provincial Police explaining their action in the miners strike at Asbestos, Quebec, which ended on July 1 after five months.

In a statement published in the *Messenger Saint-Michel*, the Bishop repudiates as "falsehoods" accusations found in the pamphlet directed against Fr. R. Camirand, the parish priest of Asbestos.

THE Catholic University of Louvain has established the first centre, called Louvanium for higher studies for Negroes in the Belgian Congo. The Schools of Medicine and Agriculture, now included in the centre, were established several years ago; to them were added in 1946 schools of science and commerce. For the formation of teachers for middle schools a section for Literature will soon be added.

The purpose of Louvanium is to prepare an élite by means of Christian education and instruction as far advanced as possible.

A SPECIAL eight-weeks' course in Rural Building Construction organized by the Clare County (Eire) Vocational Committee, was attended by sixteen boys. They were instructed in carpentry and joinery, in building construction, plumbing and plastering.

A speaker at the farewell lunch, tendered the participants in the course, stated: "You have done a great work not alone for yourself but for Ireland. As a result of your efforts in making such a success of the course, other similar courses will be conducted in other counties and many a boy will get an opportunity such as yours."

THE change in the distribution of population in Germany because of the forced immigration of Refugees into the western parts of Germany is reflected in the "Catholic Cultural Week and North German Catholic Day" conducted in the old Hanseatic city of Lubeck, from August 22-28. The program was indeed remarkable for the timeliness of the subjects chosen and the quality of the speakers.

The program lists the following addresses: The Reflection of the Human Person in Bolshevism; Man in the Ordering of Faith; Man and the Church; Man and Hearth and Home; Illness and Death of Man in the

Light of the Order of Things; Man and Marriage; Man in the Family; The Christian Ideal of Education; Catholic Education in England (the lecturer was a Scotch woman); The Ideal of Feminism and Education of Women; Christian Art in the Middle Ages (Lubeck, although it joined the Reformation at an early date, contains many valuable works of art from pre-reformation days); The Liturgy of the Eastern Church, and Man and the State.

The Pontifical Mass, celebrated on Sunday, August 28, was sung by Most Rev. Bishop Aloysius J. Muench, Papal Visitor in Germany, while the sermon was delivered by the Bishop of Osnabrueck, Most Rev. Wm. Berning. A large part of the North-German diaspora is under his episcopal jurisdiction.

AT least nine Communist newspapers, published in Toronto, come within the meaning of the Papal Decree on Communism, which was clarified for the Catholics of the Arch-diocese of Toronto recently by James Cardinal McGuigan. Under penalty of being excluded from the Sacraments and other blessings of the Church, Catholics are forbidden to read, write or distribute Communist publications. Toronto has long been the centre for the production of Communist party publications for the whole of Canada, chief of which is the "Canadian Tribune" published in English.

Eight other Toronto newspapers, considered to be Communist, come within the meaning of the decree. These are the "Polish Weekly Chronicle", "Zwiazkowiec", and "Wionzek", all three published in the Polish language; "Ukrainske Zhytia" (Ukrainian Life), published in Ukrainian; "Ludoce Zvesti", published in Slovak; "Vestnik", published in Russian; "Munkas", published in Hungarian; and "Liaudies Balsas", published in Lithuanian.

Personalialia

THROUGH the years of the war as well as during Germany's years of post-war suffering the Caritas Verband, as the countries Catholic Charity Federation is called, was able to accomplish untold good. In bombed cities and areas overrun by refugees the 7,500 local organizations functioned with the aid of a veritable army of workers. The organizations moving spirit, and its second president since the founding of the Federation, Msgr. Benedict Krentz, has died at Freiburg in Baden, seventy-one years old. Canon Franz Mueller who has had charge of the Caritas Verband of Cologne, has been appointed successor to

the deceased for the time being by Cardinal Frings acting for the German Hierarchy.

Msgr. Kreutz, Doctor of Political Science and Theology (h.c.)—and Apostolate Protonotary a.i.p., was a native of Baden, where he had been born at St. Peter in the Black Forest. He was buried on the second of August, while the pontifical requiem Mass was celebrated in the minster of Freiburg on the following day.

Credit Unions

A RECENT issue of the *Catholic News*, of Port of Spain, Trinidad, reports: "The San Fernando Borough Council Employees Credit Union came into existence in the early part of this year; we hear that already it has caused a drop in rates; for this reason, among others, it is advisable for all employees of the Borough to become members.

At La Brea, we have "the best run Credit Union in Trinidad" and we consider that one of the reasons is the rigid enforcement of the rule that a prerequisite for membership is a certain period of attendance at the Discussion Club Meetings.

Cooperation

IN Egypt cooperative movements of various kinds have been established, but they do not appear to be of the "grass root" type. Galal Fahim Pasha, Minister of Social Affairs and President of the Higher Cooperative Council, stated recently that the Government will give every assistance to these societies, which now number 2,000 and have a total membership of 803,000, representing at least 4,000,000 people.

The aim of the Cooperative Societies is to fight the high cost of living, and achieve better health and living standards for farmers and other workers. It is estimated that to date the societies have rendered services in the amount of \$40,000,000. Each is a non-profit organization. Through the societies, the small farmers may obtain loans of money at rates lower than those offered by banks and, in some instances, working supplies at no cost.

Promotion of Peace

A GROUP of former Australian prisoners of the Japanese have decided to establish a boys' school in Japan to commemorate the end of World War II. The group consists of 30 laymen, not all of them Catholic, who are cooperating with the Rev. L. T. Marsden, S.M., former Australian army chaplain and prisoner of the Japanese. The promoters of the plan feel that the school will be

a living testimony to their belief that only through Christianity can peace come and that men of every race and color have a common destiny to receive the Word of God.

The laymen are raising the funds for the school and Father Marsden will supervise its construction. The school will be attached to the mission of the Australian Marist Fathers being established in the vicinity of Karasaki. "The sending of a mission and the establishment of a school as a peace memorial will be the practical application of Christ's injunction to love our enemies," the former chaplain has said.

Housing

A PIONEER experiment in slum-clearance is now under way in Toronto with the Regent Park Housing Development, stated to cover 4 acres in 6 city blocks. 1,056 three-room to seven-room units are planned, covering only 15% of the area. Playgrounds and a community center are part of the project.

Rents are to be scaled not only to the income of each tenant but also to the number of children. No man will ever pay more than 20% of his salary. Those with large families will pay less. The first two buildings have been completed.

The first family to move in paid \$67 rent, but the average is expected to work out at about \$52 when all the units are completed. The scheme is a three-way project, being based on a \$1,150,000 grant from the Dominion Government under the National Housing Act, and supported by the Provincial and Municipal authorities.

Decentralization of Industry

AN occasion such as the Western Metal Congress and Exposition, conducted at Los Angeles, earlier in the spring, points to the growth of the metalworking industry on the West Coast. According to the latest census, California now has 4860 metalworking establishments. This places the state in third place, following behind New York with 7752 and Illinois with 5632. Ohio, Michigan and Pennsylvania trail California in the order named.

That many of California's metalworking plants still are small in size is shown by the census figures on metalworking employment. Here California ranks eighth with 296,986 employees. Michigan leads with 799,446 and Ohio is second with 739,141. A favorable factor in California's growth industrially is the diversity of her metalworking plants.

HISTORICAL STUDIES AND NOTES

PROPAGANDA FOILED

A Contribution to the Study of Prejudice and Intolerance

By

FR. THEO. PLASSMEYER, O.F.M.

VI.

WE have frankly communicated our honest convictions to our Representatives at our national capital. I at least, for one, have repeatedly corresponded in this regard with our Congressman, the Hon. M. D. Foster. He expressly begged me to do so. He wants to know, and he should know, the attitude of his constituents to enable him to act intelligently as his people's representative. This is the only correct procedure in a 'government of the people, by the people, and for the people.' Now then, I would like to ask: Is it an act of disloyalty, if we refuse to be blind partisans and stand-patters? Is it an act of disloyalty, if we make use of our privilege, or what ex-President Roosevelt calls the prime duty of free American citizens, to insist by discussion, criticism and advice that our country take the right course of action? Is it an act of disloyalty, if without any previous agreement, we happen to hold the same opinion as some of our brainiest and bravest representatives at our national capital? They are representatives whose names are absolutely free from the taint of suspicion. If that, I say, is an act of disloyalty, then many of our best citizens have become traitors, our constitution is out-moded, and this is no longer the land of the free and the home of the brave.—This has been our attitude in the past and for that we offer no apology. What, now, must be our course in the future?"

"Well, this much I dare say in the name of all present: As in the past we have tried to do our duty, as we saw it, towards our country before the declaration of war, so also shall we try to do our duty now after this momentous step has been taken. Just because we are Catholics and just because we are Germans by descent, we shall know how to overcome our sympathies by our still stronger sense of the obligations we have towards our country. There can be no doubt about that. It is our Catholic religion that teaches us our duty, and as Germans we are known the world over to possess a strong sense of duty and of discipline. And clearly and unmistakably have the two main

duties towards our flag been outlined in St. Peter's Epistle of today.

"The first is that we must stand by our country. St. Peter says that we must stand by our country, and our Bishops in their appeal to all Catholics of the country have declared the same principle. Here are the words of St. Peter: "We must be subject to every human authority for God's sake." We can not go wrong. All legitimate authority is from God and resistance to that authority means resistance to the ordinances of God. The President of our country, the legitimate head of our government, endowed with authority by the vote of our people, after due consultation with Congress, has deemed it necessary for the preservation of the life, property and dignity of our people to declare war against a foreign government. That decides the matter for us. The die is cast. The time for discussion is past and the hour for action has come. We may safely fall in line. The heads of our government must know the full import of their declaration. Prudence may prompt them not to reveal all the reasons that compelled them to make this decision. They must take the greater part of the responsibility, and we must have confidence in their judgment. Remember that our legitimate authority has spoken and that it is our duty to stand by our legitimate authority. We must over-rule our sympathies for the old fatherland, strong as they may be amongst you older folks, by the still stronger sense of duty towards our country. We have but one country, America, and we shall stand by our country, "right or wrong"; if right, to keep it right; if wrong, to set it right. What developments and what sacrifices this declaration may entail for us, we cannot now even vaguely imagine. It is bound eventually to revolutionize our whole national life. What it implies, we shall commence to realize when conscription and military training become a reality, when the burden of the initial \$9,000,000,000.00 war tax is placed upon our shoulders, and when the soil of Europe is being drenched with the blood of our young men. But come what may, when the crisis comes and when our country will need all its brave men, no American Catholic by religion and German by descent, will shirk his obligations. Our country will find us ready to sacrifice our time, our money, our blood, our lives and all—in its defense.

"The second important civic duty we must ob-

serve is definitely stated in these words of the Epistle of St. Peter: "For so it is the will of God, that by doing well you put to silence the ignorance of foolish men: as free, and not as making liberty a cloak for malice." That is well said. It implies that we as Catholics, claiming to belong to the only true Church of Christ, which is at the same time the most numerous body of Christians, must endeavor to give all others a good example and avoid giving them scandal. The more so, since we all know what a dreadful woe, what a dreadful curse, Christ has pronounced against all scandal-givers. Oh my dear friends, here we have matter for self-examination! Even if, politically speaking, as I said before, our conduct is without reproach, you all know, as well as I and better, that we are doing things in this community that are not beyond reproach, because they are not in conformity with the laws of the state. You all know how Teutopolis has for years been criticized for its schools, and there was reason for it. But you all know how, ever since I am your pastor, I have struggled to remove all grounds of just criticism on this score, and thank God, with the whole-hearted cooperation of the Notre Dame Sisters and of the school board we are succeeding. Moreover, you all know quite well that this community is still being constantly criticized for its dances on Saturday evenings, and for its open stores and open saloons on Sunday contrary to state laws. Time and again I have been asked by our best friends and neighbors, both from amongst the clergy and the laity, to use my influence that in these matters the laws of the State be observed. Let us heed these wellmeant suggestions. I want to be reasonable in dealing with these problems. I say, and get me right, these things in themselves are not wrong. Open stores and open saloons, no doubt, may have been justifiable in pioneer days when roads were poor and transportation difficult, and when at times it was impossible for the farmers to come to town on week days. But it is different today; you have good roads; you have automobiles; every farmer comes to town a few times a week. Remember that by the Fifth Commandment of God we are bound in conscience to avoid all scandal in our public life. Why not do your trading on week days? Yes, and why not take your beer home and drink a glass with your family and your neighbor at home, especially now in summer? There can be nothing wrong about that. And as to your dances on Saturday evenings, I am told that they are frequented by all kinds of

strangers and questionable characters and that they cause the trouble. Well, supervise your dances. The law demands this. Then quit in time, so you can attend Mass on Sunday morning. Least of all have school children and youngsters under sixteen years any reason to be present at these public dances at night time. And again, as your pastor, I ask you all, especially you parents, and I ask you in all seriousness, for the love of God and your neighbor, avoid scandal and "put to silence the ignorance of foolish men," especially in these trying times. Our kinsmen in Europe are battling for their very existence and are suffering the greatest distress; and now, that we are involved in this world struggle, we are admonished by civil and ecclesiastical authorities that it is out of place to indulge in public amusements of the kind referred to and to squander wantonly our time, our money and our good name.

"Finally I must point out to you, my dear people, an important religious obligation. St. Peter unmistakably indicates it in the Epistle of today when he says: "Glorify God in the day of visitation." Yes, in this dire visitation we must turn to God. He still is the Ruler of nations. The sins of nations, ours included, have outraged God. His rod is upon us. He wants us to return to Him. He demands a spiritual regeneration; and this can come about only by a life of faith, prayer and repentance. Let every man, woman and child turn to God with a contrite heart. In fact, we have begun to do so on Peace Sunday, March 21st, 1915, when we had that magnificent turn-out in honor of the Prince of Peace. Now again the time is propitious to renew our appeals for mercy. May devotions begin this afternoon in honor of Mary, the Queen of Peace, and the Patroness of our country. I want to assure you, my dear parishioners, that I shall make mementoes for peace in every Mass I say and in all my priestly prayers. And I urge you all to do likewise. Attend the May devotions; assist at Mass; receive the Sacraments more frequently. Let us pray unceasingly that through the intercession of His blessed Mother the Prince of Peace may have compassion on the multitudes of the oppressed.

"This is the important message, my dear friends, I want to bring home to you today. Let us be loyal to our country; let our public life be without reproach; let us have recourse to prayer; and may God bless us. May He bless all the warring nations, that this bloody and inhuman carnage may cease. May he bless our leaders with

wisdom and courage to protect us against the greed of the international bankers, who prefer the gold extracted from the nations to the gold coined from unselfish patriotism. May He bless our beloved United States with speedy cessation of hostilities. May He bless our people, that they may abandon their senseless habits of extravagance and wastefulness and apply themselves to the conscientious fulfillment of the duties of private and public life that this visitation of war may bring about the moral regeneration of our country. May He bless us all, so that, when the din of war has subsided, we emerge from this ordeal purged from all greed and egotism, and filled with a nobler conception of truth and duty and love of our neighbor, of our country, and of our God. Amen."

N.B. In delivering the sermon, naturally additional spice was added in places where called for by the inspiration of the moment.

Local Reaction

1. Only a few minutes before the last Mass that morning, the Knights sent over a committee to thank me for the sermon, with the request to repeat the same in the next Mass. But the Mass was already about to begin and I felt too exhausted to go through the ordeal again.
2. A day or two later the spies left as mysteriously as they had come.
3. The stores and saloons have been closed on Sundays ever since.
4. I took my sermon to the local Press to give it wider publicity, but the men of the Press hesitated. It was printed on an appropriate occasion after the war.

CHAPTER VI.

Washington Orders an Investigation

The flare-up caused by the *Newton Democrat* having subsided and the spies departed, there was a relieving lull in the busy life of Teutopolis. Then came Decoration Day. By this time everything began to be viewed in the light of patriotism. Patriotism was in the air, and it had caught the fancy of our school boys. Naturally they had their own idea of patriotism; with them it implied a free day on Decoration Day. This view, however, militated against the program of our good teachers, the Notre Dame Sisters. Though our county school superintendent had only recently

recognized the academic standing of our grade school by fastening an attractive plaque over the main entrance, reading in golden letters on a dark background "Standard School," this did not satisfy the ambition of the Sisters whilst it was quite satisfactory to the boys. And there we were; the teachers wanted to keep school, and the boys wanted a free day. I had to negotiate a compromise. I suggested that we devote the forenoon to our academic pursuits and the afternoon to patriotic doings. It worked. The first number on the program of the afternoon was a parade to the graveyard, to which everybody was welcome, not only all the children, including the pupils of our two years' high school course, but everybody else was free to join, particularly the board of education. Great enthusiasm prevailed.

Mr. W. H. Kerrick

Accordingly by one o'clock there was a large crowd on the school premises. Since the Stars and Stripes had become as numerous in our town as dandelions in May, everybody had a flag. There were the boys with their flags and bats and balls, and the girls with flags and baskets of flowers, mothers with children under school age, and a few members of the board of education. The parade was organized. Three boys with a large flag took the lead. Then came the grades accompanied by their teachers, each grade headed by a middle-sized flag and each pupil carrying a small flag. Professor Rieg and some men made up the rear. The parade started, everybody singing the Star Spangled Banner. I noticed casually that Mr. Worman, publisher of the local Press, was coming up the street with a stranger. Turning the corner at Schoenhoff's restaurant on our way to the cemetery, the boys were lustily singing "America". Suddenly the stranger leaped up the steps of the restaurant, clapped his hands, waved his hat gleefully and joined the chorus of the parade. When we men got near them, Mr. Worman nodded his head towards me. The stranger, without any further introduction, came rushing to me, shook my hand and congratulated me and all the teachers for the "fine patriotic services" we rendered to the country; because in all his life he had never seen such an "inspirational, patriotic parade of pupils." Then he inquired in a business-like way: "Father, when will you be back in your office? I must see you on some important matters." I answered that if it should please him, I would hasten to be back by two o'clock. He said: "Very well,

I shall be at the rectory at two. In the meantime I am going over to the College on some similar business." The gentleman puzzled me. However we proceeded with our parade. The children decorated the graves with flowers, especially those of our departed soldiers of the Civil War and of the Spanish War. I blessed the graves and returned to my office.

I had scarcely gotten back, when the stranger reported his presence. I met him in the parlor and the gentleman produced his credentials, identifying himself as Mr. W. H. Kerrick from Bloomington, Illinois, and as an emissary appointed by the Department of Justice of Washington, D. C., to investigate the pro-German activities of this whole Teutopolis settlement. Moreover, his instructions read that, since his life might be in danger in Teutopolis, he should first go to Effingham and take along some party to guide him in finding his way to me personally; that, in consequence of my public utterances, the Department of Justice considered me 100 per cent reliable; and that I was to guide him in the investigation. This perplexed me. I felt that I had a delicate task on hand. I invited the gentleman with due courtesy into my office, seated him comfortably, and declared myself at his service. Now Mr. Kerrick produced two or three sheets of foolscap covered with charges against us. I was completely speechless at the number and gravity of the charges. These charges were arranged in three classes. Our informers evidently had endeavored to acquaint themselves thoroughly. There were charges against the whole group of German-Americans in Effingham County, of which Teutopolis was considered the center; charges against the two institutions of Teutopolis, the College and the Friary; and charges against a number of individuals in particular. Mr. Kerrick was to ferret out the ringleaders and muzzle them, and the recalcitrants were to be put behind bars without any further ado.

All I wish to say for the present about this *enquête* (official inquiry) is, that I found Mr. Kerrick exceptionally fair-minded. To his utter surprise he found out that all the charges were a maze of suspicions, distortions of facts, and pure hallucination. In the end he assured me that he would send a report to Washington on his findings, that would vindicate Teutopolis; and that he would gratefully mention the aid I, personally, had given him in this complicated affair. Before,

however, I enter into the details of the investigation and the discussions we two had for more than two hours, I wish to give an interesting experience with that report.

When immediately after the war I was approached with the request to write this history, I became aware of the importance of that report, sealed away in Washington, D. C. I at once wrote to Mr. Kerrick to favor me with a copy, if he should have kept a duplicate. After about six weeks he answered: "I am sorry that on account of the stress under which I had to work in those days, I neglected to make a duplicate. I wrote to Washington for a copy and here is the answer from the Department of Justice: 'Sorry, we cannot grant your request. The whole affair is too recent'." That was my first failure; and there the affair rested for many years. Then I was induced to take up the matter again at the time of the Centennial Celebration of Teutopolis in 1939. Now I hoped to succeed in securing a copy of that report in Washington. It was twenty years after I had made a first attempt and all the other countries involved in that war had thrown open their archives to historians, even the dictators. Hence before I left Teutopolis I called on the Congressman of that district, the Hon. Lawrence F. Arnold of Newton, to see what he could do for me. He declared himself quite willing to assist me. In two weeks he would return to Washington, and he felt quite confident that he would succeed in getting the copy so much desired. But under date of October 9th, Washington, D. C., I received the following information from our Hon. Mr. Arnold, member of the Committee on Foreign Affairs: "When I reached Washington, I called on Inspector Rosen of the Federal Bureau of Investigation.—After two days he advised me that the report was in the files, but that permission would have to be secured from Attorney General Frank Murphy.—I have now replies from both J. Edgar Hoover, Director of the Federal Bureau of Investigation and Attorney General Murphy, in which both state that the information contained in the files of that Bureau are held strictly confidential and cannot under any circumstances be released except by an expressed ruling of Congress. The Attorney General states that he realizes "that the purpose for which you want them is entirely proper and legitimate, and that he would like to oblige you and me, but it is not possible." That marked my second failure.

(To be continued)

Book Reviews and Notes

Received for Review

- Blid, Rev. Ben. J., Ph.D.: Four Essays: Catholic Aspects of the War for Independence, War of 1812, The War with Mexico, the War with Spain. Milwaukee, 1949, \$1.
- Morrow, Most Rev. Louis L. R., D.D.: My Catholic Faith; My Mission House, Kenosha, Wisconsin. \$3.
- Meyer, Fr. Bernard, M.M., The Mystical Body in Action, (A workbook of Parish Catholic Action Vol. I; Christian Family in Action, Vol. II, Saint Joseph's Protectory Press, Pittsburgh.
- Draugelis, Rev. S.J. Life of The Blessed Virgin Mary (A series of mystery plays) Marian Fathers, Eden Hill, Stockbridge, Mass., \$1.00 (paper cover).
- Saunders, Daniel J., S.J., Reason to Revelation, Herder Book Co., St. Louis, Mo., \$3.50.
- Schaefer, Msgr. William: Knights of the Eucharist, Bruce Publishing Co., Milwaukee, \$2.50.
- Pridgeon, Fr. Charles, S.J.: Opportunity for Trade Unionists; Catholic Social Guild, Oxford, 3 shillings (paper cover).
- Vagaggini, Jean, O.S.B. Riches of the Missal. Tr. by C. Craigie. Herder Book Co., St. Louis, \$4.

Reviews

FORTUNATELY our fear that, due to the death of the late Msgr. John M. Cooper, *Primitive Man*, the only Catholic publication devoted to anthropology and ethnology printed in the English language, would cease to appear, was unwarranted. Late in August, the first issues of Volume 22 of the magazine came from the press; it is to be hoped that others will follow.

The publication should by all means be continued; the purpose to which it is dedicated is an important one for the study of primitive people, their morals, their religions, their languages and their culture. No better monument could be erected to the memory of the founder of the Catholic Anthropological Conference and *Primitive Man* than a foundation intended to secure their future.

Buckley, Joseph. *Man's Last End*. (B. Herder Book Co., St. Louis, Mo., Pp. 249, \$3.50.)

"The last end of man in the natural . . . order . . . to be without a last end . . ." (p. 228). Father Buckley thus concludes his discussion in the chapter on "Analogy of Ends and Orders," but places a footnote of more than half a page which marshalls several quotations from St. Thomas Aquinas intended to clarify the meaning of his conclusion. In the text also another supposition greets the reader,

"If man in the natural order were to lose his hope that in some way he might attain God in Himself, God as attained in and through creatures as First Cause would not seem nearly as central a figure in finality of the natural moral order. Let there be no misunderstanding. God would still seem of supreme importance to man, and man would tend naturally to love Him above all things."

Illustrating that the discussion is not wholly decided by the authorities cited, the author gives his own opinion:

"Man tends ontologically toward God in all his appetitions, and he would perceive that it is right that the First Source of all goodness should be the highest object of his love. *But I do not think* that the merely natural man, say in Limbo, if he had no hope of ever attaining God in Himself, would be inclined to think of God known abstractively as his last end." (Italics inserted by reviewer.)

No student of theology or philosophy, of course, takes up a book on man's natural last end, thinking that he will find more than a discussion, for he knows that this matter is one of many suppositions—if man had not been raised to the supernatural level of Sanctifying Grace, *if* man were to lose hope, *if* . . . Consequently, in reading the present volume, the reader is not disappointed. Perhaps the title should have more adequately expressed the contents if it had been "Man's Natural Last End", instead of "Man's Last End", for, happily, man's *last end* is the Vision of the Triune God. Other books have been published which treat of the end of man, and it was taken for granted—rightly—that the subject to be treated under that title was man's end in the present order of Grace; thus, a golden little volume "The End of Man" by A. J. Christie (Burns & Oates, 3rd edition) discusses the supernatural end of man.

The arrangement of the table of contents shows with what care Fr. Buckley outlined the work, following the usual dissertation procedure of presenting the various opinions, making the pertinent (and necessarily elaborate) distinctions, aligning authorities, answering objections, and giving the conclusions he considered in forming his own opinion.

As a result of his discussions Fr. Buckley lists several interesting conclusions—not, indeed, new but well documented. He recognizes that in the matter of the last end of man in the natural order, it is important to distinguish between the metaphysical and the psychological order, and in the latter claims that man has no last end which is at once concrete and determinate, but only beatitude in general, which can not be adequately by any determinate good or goods in the natural order, but rather a multitude of partial goods, with God as first cause of them, and attained only after the manner of a partial good. It is likewise to be noted that the natural psychological order is called an order only in an imperfect sense because there is no one concrete, perfectly determinate principle of subordination and coordination among the various goods of that order.

JOHN JOLIN, PH.D., S.T.L.

The Oakland, California, Real Estate Board is making a new circulating library service available to its members. The library will be operated similarly to public libraries. Books and publications essential to the operation of a real estate business will be furnished free of charge, except for penalties for overholding.

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All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein

3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

PROGRAMS SHOULD BE PURPOSEFUL

CONVENTIONS of our State Branches as well as meetings of District Leagues present opportunities for calling to the attention of our members various phases of Catholic Social Action. The Social Action Apostolate has for its ultimate purpose the reconstruction of society. This end is to be attained among other ways by the "reformation of institutions." Thus a particular social problem proper to a certain community may present itself in the form of a social institution needing reform on a local plane. The Social Action Apostolate would dictate a careful study of that problem and then the application of the correct principles of Christian ethics to that problem.

It is simple common sense that the social ills emanating from institutions needing reform can best be understood by the people "on the scene". Likewise, these same people must be the instigators and agents in applying the prescribed social remedies. It is herein precisely our State Branches and District Leagues present a fertile opportunity too often overlooked. Not every locality has the same problems. This diversity of problems derives from various factors, depending upon social and economic conditions in the community, namely, whether the population is predominantly of the middle class or workers, whether the community is a mercantile center or industrial, etc. These things should be born in mind by the members of our State Branches when they arrange the programs of their conventions.

A classic example of what we mean was presented in the recent convention of the Catholic Union of Missouri. This State Branch has many affiliations in rural parishes. For years it has been the policy of the officers of this State Union to reserve a session at the annual conventions for the discussion of rural problems. In fact, this organization has distinguished itself by its participation in the diocesan Rural Life Program from its inception. It was no innovation, therefore, to have the Rt. Rev. Msgr. Hildner, Director of the Rural Life Conference in the St. Louis Archdiocese and a national figure, lead a most interesting discussion on farm problems at one of the sessions of the recent Missouri Convention. That much good is thus accomplished must be evident to every one. Many a person thus becomes aware of a very important part of the Church's program of social reform who otherwise might never have attained such knowledge. In this way our movement is serving its purpose. We are providing leadership as well as opportunities in the Social Action Apostolate.

We would suggest to our State and District officers to make a study of their local social conditions. In arranging the programs for their meetings, their choice of subjects and speakers might well be determined by their local needs in the field of Social Action. It is thus our organizations as well as our conventions remain purposeful and true to our exalted mission.

Forgotten Millions

DONATIONS for German relief are far and few between. Want, on the other hand, particularly among refugees and exiles, is as great as ever. Among recent appeals there is one addressed to the Bureau in behalf of a family driven from their home in the Eastern Germany, the members of which are now in dire distress.

We are told by our dependable informant that the head of the family was formerly Director of Charity for Students; at present an exile, he is himself little more than an object for charity; jobless, sick, forsaken, pessimistic. His wife was stricken by paralysis and is unable to help herself. She needs the assistance of her husband at every turn. At times the poor woman is mentally depressed to a dangerous and frightening degree. Their son, returned from Africa, where he was a prisoner of war for four and one-half years, is sick in body and soul, and also unemployed. A daughter is a student nurse, and, of course, without income; a second daughter, a school teacher just beginning her career, receives only a small salary. Having been expelled from their home, these people now need everything, food, clothing, money and books, since the father devotes himself to the Catholic students of the local State Teachers' College. Thus far they have received not a single food package from our country, while well-to-do people, who have friends or relatives in our country, are regularly supplied.

A letter from Germany requesting help from the Bureau had been returned to the writer with instructions to obtain his pastor's endorsement. It came back accompanied by a letter from the priest, appellant's physician, and the Director of Public Charities. All three certify to the individual's worthiness and need.

Because it is so characteristic a case, we publish the Pastor's statement: "I herewith certify that the family of Carl B. . . . is in great want. Carl B. . . . returned from Russia, where he had been a prisoner of war, in May 1948, and since that time has been confined by tuberculosis. The family has no income. Help is therefore most necessary. I, too, as their Pastor, wholeheartedly request they should be helped and granted aid."

Assisted by a number of societies affiliated with the National Catholic Women's Union, the Bureau has been able to send in the course of the past two years a large number of packages of soaps and soap powder to charitable institutions in Germany. Almost every European mail contains one or two acknowledgments of the receipt of such shipments.

Writing from St. Ann's Home at the Söhre near Hildesheim, Sister M. Faustina states: "It is with great joy I inform you that the carton of soap has reached us. We, the Sisters of St. Ann's Home, thank you for all the trouble that you have taken in behalf of our institution. It is a great comfort to receive a package from America, because everything here is very dear and we have no money." To this acknowledgment the Sister adds: "The dear Christ Child will, we hope

and pray, not forget the poor Sisters in St. Ann's Home." "Had it not been for the Americans," the writer states in closing, "many people here would have died of starvation."

In behalf of the Congregation of Catholic Students at Würzburg, Hildegard André writes us:

"It is with great joy we received yesterday from our dear spiritual adviser, Father Reinhard, your gift of excellent soap. In the name of our Congregation, I wish to express our sincere thanks. Our joy is caused not merely by your valuable donation; we are happy in the thought that across the ocean there are people, in fact friends and brothers in Christ, who think of us and help us."

"I too wish to thank you for having thus helped one of the poorest of our families," a priest adds to the letter addressed by one of his parishioners to the Bureau. "You have really brought help at the very time when their want was greatest. Do please continue to help. God will reward you richly."

The President's Message

THE address delivered by President Albert Sattler to the San Francisco Convention is a calm and reflective statement of what has been done, and what remains to be done if the CCVA is to prosper and remain true to its mission. The indispensable religious foundation of our program, the need of "thinking with the Church", and what follows therefrom, that "we are not concerned with interests which lack a supernatural aspect" is impressed upon the readers of Mr. Sattler's message. This theme runs through the sections devoted to our Holy Father, the Holy Year, our Bishops, our Country, our Central Bureau, our societies. Mr. Sattler extended congratulations to the California Branch on the approach of its fiftieth anniversary, and also asked for authorization to make arrangements for a CCVA pilgrimage to Rome in the Holy Year, 1950.

Referring to the responsibility that must be assumed by officers and delegates of state, district and local organizations, the President states: "Unless the objectives of our organization are carried back to the membership, no good of lasting value will be accomplished. This requires first of all informed and intelligent lay leadership. This leadership devolves naturally and in the first place upon the delegates to this convention, and upon state and local officers. It is a duty which cannot be shirked."

Other sections of the message discuss the Fraternal Insurance Societies Section of the CV, German Relief, Displaced Persons, the Natl. Cath. Women's Union, in Memoriam of departed members. Five recommendations were submitted to the Convention: 1) Proper guidance and functioning of the national, state and local legislative committees, 2) Increase in the organization of Parish Credit Unions, 3) Continuing support of the Missions, 4) An increase of subscriptions to "Social Justice Review", 5) Cooperation with the Central Bureau in furthering the publication and dissemination of its Press Releases in the Catholic Press.

DECLARATION OF PRINCIPLES

Adopted by the Ninety-fourth Convention of the Cath.
Central Verein of America in San Francisco,
California, August 6-10, 1949

CV on Federal Aid to Education

One of the chief resolutions adopted by the Ninety-fourth Annual Convention of the CCVA has to do with the much-discussed problem of Federal Aid to Education. Since its inception a staunch promoter and defender of the parental right of education, and the right of the Church to demand for its own a system of education founded on sound principles of morals and Christian doctrine, the San Francisco Convention has now declared:

One of our great problems calling for an equitable and fair solution is the school question, or more specifically, the status of those schools which, while being conducted in accordance with pertinent laws and the general regulations of State authorities, are under the supervision of the Catholic Church or other religious bodies.

Catholics of the United States maintain thousands of elementary and secondary schools attended by several million children. These schools are conducted at an annual saving of more than four hundred million dollars to the taxpayers of the country. The replacement cost of parochial schools would total billions of dollars.

While thus providing for the schooling of their own children, Catholics also pay taxes for the maintenance of the public school system. They have long felt that they are being penalized for making use of the American prerogative of liberty of conscience and religion. Others, either because they are insufficiently informed or because of disregard of the principles of true tolerance argue that Catholics should be satisfied to enjoy the "privilege" of conducting schools of their own.

Dissension among friends and opponents of parochial schools and institutions of higher learning has been of long standing. Open opposition, which manifested itself in former years in a number of State legislatures in attempts to curtail, if not strangle freedom of education, has somewhat subsided, but unprecedented tax increases for the benefit of public schools throughout the nation and in particular the proposed Federal aid to education greatly complicate the problem. The fear is justified that freedom of education will be jeopardized, and that the schools not considered a part of the educational system of the State will be crushed by a gradual but persistent growth of an educational monopoly of State schools, subsidized by the Federal government.

There has been, thus far, no unified program or concerted action on the part of Catholics regarding the problem, although some proposals have met with some response. One of these proposals advances the argument that "every child in a non-public school is an American citizen and is entitled as an individual and as an American to justice, fair play, equality, and full democratic rights in education as well as in all other programs affecting citizenship."

This argument is not undoubtedly without merit, if not for practical application, then at least as a reminder

to our fellow-citizens that Catholics are fully aware of the fact that they are suffering under a serious injustice and that they are unwilling to assume even greater tax burdens than heretofore. As to the practical application of the suggested method of allocating State funds to individual children, the Central Verein feels that one of the evil effects of such a plan would be an unwholesome increase of an already dangerously large bureaucracy.

It is the sentiment of the Catholic Central Verein of America that the present situation calls not so much for definite proposals, which in view of the prevailing public attitude would prove futile for a long time to come, as for a determined struggle on the basis of principles and, at the same time, a clarification of the issues debated with great animosity in public controversies and in the Congress.

The Catholic Central Verein regards freedom of education as a prerequisite for religious freedom and freedom from fear of oppression, as well as a strong bulwark against perilous trends toward the omnipotent, totalitarian State. It is a remarkable, though not surprising fact that totalitarianism everywhere insists on complete control of education. Public debates in recent months have unmistakably revealed similar tendencies to exist in our country. What we are witnessing now are, however, only preparatory skirmishes in the great struggle to come. As to these skirmishes and coming battles the Catholic Central Verein of America confines itself to the following statements:

All American citizens are equal under the Constitution and the law of the land.

Parents have the natural right, formally acknowledged by the United States Supreme Court in the Oregon decision of 1925, to send their children to the schools of their choice, provided such school meets the educational requirements prescribed by the State, and provided that such requirements do not violate Christian conscience.

Every American child is entitled to the benefits of welfare legislation, which right has been acknowledged by the 1929 decision of the United States Supreme Court in the Louisiana textbook case, and by the decision of the same Court in the New Jersey school bus case.

There have been numerous open and insidious attempts to curtail these rights of parents and children, and to prepare the way for a State monopoly in the field of education. No case on record reveals such attempts to have been successful until the deplorable decision in the McCollum case in Illinois furnished an opening by applying what is known as the principle of the separation of Church and State in regard to released-time for religious instruction.

In recent years the debate on school legislation has shifted from State Legislatures to the Congress of the United States, and various organizations, in supporting school aid bills, have obviously discriminated in favor of the State school while utterly disregarding other educational systems and their great contributions to American culture.

In some instances, this discrimination follows, without particular malice, old patterns and slogans. In others, a definite bias and conscious animosity toward parochial schools are evident. We refer specifically to the Barden Bill, one of several bills intended to achieve

Federal aid to public schools to an amount of several hundred million dollars annually.

The Catholic Central Verein is in principle opposed to Federal aid to education. Aside from other reasons, this addition to Federal functions would increase the already-evident danger of centralization of power.

The Catholic Central Verein holds that it is the obligation of individual States and of local school authorities to solve their school problems. Federal subsidies, if found to be necessary to overcome pressing financial needs existing in some States, should not be made a matter of general policy by including States not in need of aid. Moreover, if such aid is imperative, it should not be of a permanent character, but rather a measure of emergency and temporary relief.

In cases where Federal aid may be provided for needy States by way of emergency aid relief legislation, there should be no discrimination between children attending State schools and those attending duly accredited private schools.

In addition there are other proposals, either in separate bills or included in the bills intended to promote Federal aid to education that demand attention. These proposals are not, however, of an educational nature but refer rather to measures of child welfare, such as medical and dental care, transportation by school buses, noon day lunches, etc. In this case, also, discrimination directed at children attending duly accredited private schools, is unfair. It is also inconsistent in view of the fact that such benefits are already available to children and students of some Catholic schools and institutions of higher learning.

Thus far all efforts to secure the adoption of measures intended to promote Federal aid to education have failed. Catholics are by no means the only opponents of extending the Federal power into the field of education. We deplore the fact that certain enemies of the Catholic Church use the failure of the proposed legislation as a pretense to calumniate the Church, the Hierarchy and the Holy Father, and, therefore, we hope that the question of Federal aid to education, before its final disposal, may henceforth be discussed objectively and in the spirit of fairness and justice.

Catholic Union of Kansas Falls in Line

FOR a number of reasons the Catholic Union of Kansas has found it advisable in recent years to conduct its conventions in the fall. It has been decided to again adopt this course and hence the organization will meet, together with the Women's Branch, in St. Anthony's Parish, Garden Plain, on invitation of the Pastor, Fr. Gerald Beck.

The day of the Convention is Wednesday, October 26. The three organizations existing in the parish, of men, women and young people, are not yet affiliated with the Catholic Union of Kansas, but the intention exists to have them join the Union. In fact, the societies of three other parishes are contemplating also to take this step.

The Bishop of Wichita, Kansas, Most Rev. Mark K. Carroll, has promised to attend the convention. The fact that his Excellency has on former occasions remained with our people throughout the day has been gratefully recognized by the officers and members of both branches.

Advancing a Noble Endeavor

WHAT Cardinal Faulhaber stated at the celebration of the sixth centennial of an organization founded in medieval times, that it had a small beginning, and a gradual but steady growth, applies to the Maternity Guild. In spite of indifference on the part of so many, this timely endeavor is taking root here and there the country over.

On his return east from the San Francisco Convention, Father Joseph J. Schagemann, C.Ss.R., stopped at Tucson, Arizona, where he was welcomed by Fr. Francis J. Green, Pastor of St. Peter & Paul Church, Fr. Thos. J. Lambert, Editor of the *Arizona Register*, and Mrs. B. F. Swanson, who established contact with the "Father of the Maternity Guild," some time ago. Moreover, in the issue of his paper for August 28, Fr. Lambert devoted his weekly column, "Here and There," entirely to a discussion of the reasons for the Maternity Guild. He says, *inter alia*:

"We all agree that having children is very expensive. Birth preventers offer a 'pie in the sky' solution for people with moderate incomes—child spacing. It sounds better, but it is still birth control—sinful, and artificial prevention of conception no less than rebelling against the law of nature, it is an evasion, no solution."

And continuing, Fr. Lambert states: "Catholics do have a real practical solution, in the form of Maternity Guilds, established in more than twenty-three Dioceses of this country. The vexing economic (financial) consideration of having children has been successfully overcome. Father Jos. J. Schagemann, C.Ss.R., who stopped off in Tucson just long enough for an interview last week, is originator of the Guild plan, etc."

In addition the *Arizona Register* reported on Fr. Schagemann's visit, while a halftone pictures Fr. Green greeting Fr. Schagemann on arrival in Tucson. This article contains references to the lectures Fr. Schagemann delivered in San Francisco, both to the men and the women.

In Free India, the school question is very much to the fore. In parts of the country Catholic schools meet with many difficulties, among which those of a financial nature are not the least. "You may feel assured that we most sincerely appreciate your consideration of our needs," writes a missionary engaged in school work at Saugamner. "If it weren't for such stipends we could close our school tomorrow. And yet our school is meant for our poor outcast Mahars, to give them a better education. We charge a monthly fee of about \$5 per boy for school and board. But even this amount is far too great for many of our poor people to assume. Consequently we must provide for some of them free and have others at reduced rates."

State Conventions

Arkansas

THE Fifty-ninth Convention of the Catholic Union of Arkansas convened jointly with the women's Union and the Youth Union in St. Joseph's Parish, Conway, on September 4-5. Outstanding events of the Convention were the solemn Highmass on Sunday morning and the Civic Forum on Sunday evening. Separate business sessions of the three organizations, the men's women's and the youth's Unions, were held throughout the day on Sunday and Monday.

In his address to the Civic Forum, conducted on the grounds of St. Joseph's Church on Sunday evening, Most Rev. Albert Fletcher, Bishop of Little Rock, cited the Displaced Persons program—one of the projects of the CU of Arkansas—as an opportunity for the people of Arkansas to build up their parishes by sponsoring the settlement of one of more families of DP's in their communities. His Excellency also asked that all members help foster the Confraternity of Christian Doctrine in parishes, and suggested the Convention should adopt resolutions that are particular to our needs and timely, and that they should be put into practice. Fr. Lachowsky, C.S.Sp., spiritual director of the CU of Arkansas and host to the Convention, gave a resume of results of the DP Program in the Diocese and related interesting incidents connected with the resettlement of these families from camps in Europe. A request was made for further housing facilities and job opportunities for DP families.

Other speakers at the civic Forum were Rt. Rev. Abbot Paul Nahlen, O.S.B., who discoursed on the sanctity and dignity of the home, and Mr. John Janesko, a student of St. John's Seminary, who gave an account of the correspondence-course study of religion which was extended to about 700 persons in the past year by the St. John's Study Service. Mr. J. J. Hiegel, of Conway, the Convention Chairman, presided at the Civic Forum.

About three hundred delegates and members of the organizations participated in the Solemn High Mass offered in St. Joseph's Church on Sunday morning by Fr. Lachowsky. Rt. Rev. Msgr. J. E. O'Connell, Rector of St. John's Seminary, preached the sermon. Among those present in the sanctuary were Fr. Victor Beuckmann, O.S.B., second Vice-president and Youth Director of the CCVA, and Rt. Rev. Paul Nahlen, O.S.B., Abbot of Subiaco Abbey.

Fr. James Foley, O.S.B., was celebrant of the Solemn Requiem Mass for deceased members of the organizations on Monday morning. Mr. James Post was re-elected President of the CU for the second year. Others chosen were: Frank Moll, Conway, first Vice-president; J. W. Zimpel, second Vice-president; G. H. Kenkel, third Vice-president; Leo Halter, Secretary-Treasurer; Julian Nabholz, Marshall and trustee for three years. Mr. Raymond Geels, of Morrison Bluff, was elected president of the Catholic Youth Union. The winners of the elimination-public-speaking contest conducted on Sunday afternoon were Miss Sue Jones, of Fort Smith, and Jerome Rockenhaus, of Morrison Bluff.

Missouri

For the first time in the fifty-seven years of its history, the Catholic Union of Missouri assembled for its annual meeting in the town of Union, from September 11 to 13. The choice of the convention city in this instance was a singularly happy one. The sixty-seven delegates were accorded the very best in hospitality. On the other hand, the delegates were assured by the Rev. Lawrence Rost, Pastor of Immaculate Conception Parish, host-parish to the Convention, that the people of Union were impressed by their visitors. There is high hope that many local people, unaware up to this time of the activities of the Catholic Union, will become active in our movement.

The Convention opened officially with a Solemn Mass celebrated by the Rt. Rev. Msgr. George J. Hildner, V.F. The sermon, based on the Convention motto, was delivered by the Rev. Francis H. Dieckmann of St. Louis. The Most Rev. Joseph E. Ritter, S.T.D., Archbishop of St. Louis and Episcopal Protector of the CCVA, presided at the Solemn Mass, after which he addressed the delegates. The Archbishop reminded the delegates that their organization is a pioneer in the field of Social Action. He asserted his reliance upon the Catholic Union to provide lay leaders for all diocesan activities and projects.

A large gathering of men, women and youth assembled for a mass meeting in Union's beautiful civic auditorium on Sunday afternoon to hear Mr. Paul Hoegen give a lucid explanation of the Catholic Union and its mission. Father Leo Kampmann, of Ste. Genevieve, Mo., waxed eloquent in his address on "A Christian Offensive." An interesting youth rally featured the evening, with young people participating as speakers in the persons of Miss Marie Sutter, of the St. Louis District League, and Mr. Tony Zivalich, of the Young Christian Worker, Chicago.

Monday morning was given over to the Central Bureau. The joint session of men and women was addressed by Mr. F. P. Kenkel, Director of the C.B. Mr. Kenkel gave an analysis of the existing social crisis, listing proximate and remote causes, and suggesting remedies and solutions as given in the papal pronouncements. The speaker commended the serious attitude of the delegates. Missouri's successful participation in the C.V.'s program of assistance to the Central Bureau was told the delegates by Mr. James H. Zipf, Chairman of the Missouri Committee. The delegates heard a detailed report which showed an extraordinary expenditure of effort on the part of the State Chairman. This enterprise will be continued under the chairmanship of Mr. Lorraine Koerner of St. Louis.

Under the caption "Rural Life Quizzes", Msgr. Hildner, widely known exponent of the Catholic Rural Life Movement, highlighted Tuesday's business session with a comprehensive coverage of the latest aspects of America's rural problems. At this session also the Convention adopted the resolutions of the recent CV San Francisco Convention as well as several of their own choice on the following subjects: The Welfare State, Federal Aid to Education and Sunday Observance.

An eminently successful convention was concluded

with Solemn Benediction and installation of officers. Mr. C. J. Furrer was re-elected president.

New York

At this writing, information regarding the Rochester Convention of the New York State Branch conducted on September 4-5, is rather meager. We must depend in large measure on an account published in the *Catholic Courier Journal*, the official newspaper of the Rochester diocese. This paper features in particular the certainly noteworthy expression of opinion by Most Rev. James Kearney, Bishop of Rochester, who at the banquet called on the members of the CV to carry on their traditional role in American society as "dignified and courageous apostles of Catholic action." For these words all members of the CV should be genuinely grateful to His Excellency, while recognizing on the other hand that the confidence reposed in them must be earned by work and sacrifice.

The convention was inaugurated with the solemn Pontifical Mass celebrated by Bishop Kearney in St. Joseph's Church on Sunday morning. In the sermon, delivered by Rev. Benedict Ehmann, Pastor of St. Mary's of the Lake Church, Watkins Glen, the work of both organizations was extolled and the delegates were urged to continue in the staunch tradition and enhance their program established by the two organizations. A feature of Sunday's events was the Eucharistic Service in St. Boniface Church on Sunday evening at which Rev. Francis J. Buechler, of Troy, State Spiritual Director of the CV, was celebrant. The speaker of the occasion was Rev. John Prosser, C.S.S.R., pastor of St. Joseph's Church.

Rev. George Walter, C.S.S.R., spiritual director of the Rochester Federation, gave the invocation for the opening sessions of the two organizations in St. Joseph's Hall. Delegates were welcomed by Mr. August M. Maier, President of the Rochester Branch, Mrs. L. Ritzenthaler, Co-Chairman of the Convention arrangements Committee, and City Councilman Henry L. Schlueter. Rev. G. A. Fitkau, General Secretary of St. Boniface Society, of Paderborn, Germany, addressed one of the joint sessions. He is visiting in our country seeking charitable aid, particularly for the millions of Refugees living under deplorable conditions in the British and American zones of Germany.

The Rochester Convention, the fifty-fourth of the men's State Branch, endorsed the Resolutions adopted by the national Convention in San Francisco. Particular attention was devoted to those on the Right to Strike, the Plight of the Expellees and the Dismantling of German factories. Filial homage to the Holy Father and faithfulness to the Bishop of Rochester, Most Rev. James Kearney, were also pledged. The mission display, sponsored by the women's Union, and the Catholic literature display proved attractive to the delegates and visitors.

Mr. Bernard F. Jansen, of Brooklyn, was reelected President of the State Branch. The Solemn Requiem Mass for deceased members of the two organizations was read in St. Joseph's Church on Monday morning, September 5.

Branch and District Meetings

Connecticut

THE quarterly meeting of the State Branch was held in St. Boniface Parish, New Haven, on September 11. Fr. Joseph Rewinkel, spiritual director of the men's Branch, reported on arrangements for the outing and field day sponsored by the organization, to be held on the grounds of his parish—St. Peter's, New Britain—on September 25.

Mr. William Siefen, honorary President of the CCVA, reported on the national Convention conducted at San Francisco in August. He spoke of the continued need for charity to go to the aid of the distressed in Germany, particularly the Refugees. Fr. Joseph Rewinkel endorsed Mr. Siefen's remarks, and it was finally decided the Branch should contribute \$100 for the sending of CARE packages to Germany. Five packages were designated for needy priests and five for Catholic institutions, the addresses to be selected by the Central Bureau.

About forty persons attended the meeting. Among the clergy present, in addition to Fr. Rewinkel, were Fr. John Heller, Fr. Butcher, of Meriden, and Fr. Raymond Mulready.

St. Louis

The September meeting of the District League convened in Kolping House, 2415 Lemp Ave., St. Louis. Mr. A. Schneider, the President of the Kolping Society, extended greetings and explained to the members the manner in which his organization had assisted immigrants coming from Germany.

Reports on the San Francisco Convention were given by Rev. A. Wempe, spiritual director; Cyril Furrer, President of the CU of Missouri, and Mr. Leo C. Range. Mr. Furrer read the Resolution adopted by the national Convention on "Federal Aid to Education." It was discussed from the floor and it was agreed the resolution should be offered for consideration to the resolutions committee at the Missouri State Convention.

Letters received by the organization from Senators Donnell and Kem were turned over to the Legislative Committee for consideration. In commenting on these letters, which are concerned with the Bardin Bill, Mr. James Zipf expressed the opinion that such forms of aid to school children as medical and health services, school lunches, bus transportation, etc., should come under the jurisdiction of the Public Welfare Law rather than as aid to education. Mr. Zipf reported the Catholic Union's quota to the Central Bureau Assistance Fund had been met; a complete report would be submitted at the State Convention in Union. A letter of thanks was received for the League's donation of \$5 to the St. Elizabeth Day Nursery. The penny collection amounted to \$4.42. Attendance was forty-one.

In the course of one month St. Peter and St. Clemens Society, of St. Paul, Minn., forwarded 1,268 pounds of clothing, contained in fifty-two cartons, to Germany and Austria. The men were assisted by the members of St. Gertrude's Society, who assorted the articles in order that the shipment should meet the needs of the people for whom they were intended.

CCVA and the School Question

AN inquiry addressed to the Bureau for information regarding the Central Verein's advocacy of parochial schools during the early years of its existence brought to light some interesting facts of which the members of the present generation may not be aware. Thus in 1877 the Convention conducted in Cleveland, adopted a recommendation, stating, according to a newspaper report:

"While announcing it was not the intention to oppose public schools, but to permit them to run their course, the resolution declares in favor of 'raising the parochial schools to the highest possible standard of perfection, so that they may not be merely equal, but superior to the former.' The same resolution recommended parochial schools should be made free schools 'in order that all children attending Catholic schools may obtain instruction and education without cost'."

The Convention held in Chicago in 1887 also adopted a resolution which stated in part: "Based on the principle 'To whom belongs the school, belongs the future', we express our most hearty approval to our German Catholic priests for their successful efforts to preserve and nurse the true religion and the German language by the founding and maintenance of parish schools. We also request the clergy and people to continue in the common development and perfection of a school system that affords the combination of spiritual cultivation and religious moral education, the guarantee of good education of our youth." President Spaunhorst in his message to this convention urged the establishment and support of parochial schools by the German Catholics.

New Life Member

AN enrollment for Life Membership in the Central Verein has recently been received from Mr. Fred A. Gilson, of Chicago, a member for many years of the CU of Illinois and Secretary of the Branch from 1914-1947. He was also President of the CV of Illinois for a number of years, and likewise served as a member of the Reorganization Committee of the CU which published in 1928 a brochure, "Champions of the Catholic Cause", containing a great deal of interesting and valuable historical data regarding the Central Verein and the Illinois Union. The pamphlet received the commendation of the Branch's Spiritual Protector, Most Rev. Henry Althoff, Bishop of Belleville.

Mr. Gilson is a member and served also as President of the St. Benedicts Men's Society, of St. Benedict's Parish, Chicago, and has been an active member of the parish Conference of the St. Vincent de Paul Society. A native of the Grand Duchy of Luxembourg, Mr. Gilson became a citizen of his adopted country in 1912. During the last war he served as chairman of the American Committee for Luxembourg Relief, Inc., which operated from 1941 to 1947. Mr. Gilson's services to the land of his birth, when in need, have been duly honored. Moreover, he has represented the Duchy of Luxembourg as Consul for a number of years—an important office, because Chicago is, as it were, the center of the Luxemburgers in America.

Jubilee

IN the same Church, St. Joseph's, at San Antonio, Texas, in which they pledged troth to each other fifty years ago, Mr. and Mrs. Ernst W. Raba, renewed their marriage vows at the solemn Mass of Thanksgiving, celebrated on September 14 by Rt. Rev. Peter J. Schnetzer, assisted by Rt. Rev. Jos. Jacobi, and Rev. Fr. Aloysius A. Leopold. There were present on the occasion all six of Mr. and Mrs. Raba's children, three daughters and three sons, while four grandsons served as acolytes and two others as ushers.

Mr. Raba, for long time back a member of St. Joseph's Society of San Antonio, and of the State League of Texas, is well known as an artist. Mrs. Raba is a sister of the late Rev. Wm. A. Fuhrwerk, a priest of the old school, devoted to the Catholic press (he helped to found the San Antonio Rundschau) and Catholic societies, and consequently the Catholic Union of Texas and our own national organization.

Necrology

IN the course of the past few months the Central Verein and its Bureau have suffered the loss of a number of faithful friends, among them a distinguished missionary who has died in prison, the victim of the Communists who arrested Bishop Sauer, O.S.B., and all his monks, both those of European and Korean extraction. Aged, and long a sufferer from asthma, he did not long survive the rigors of imprisonment. We yet know nothing of his last days, because no information regarding the Bishop's demise has reached us.

This eminent missionary, both an Abbot and a Bishop, visited the Central Bureau twice, and we on our part assisted his noble efforts which have now come to an end. He was, in fact, a pioneer in the true sense of the word, because he clearly realized the importance of the opening to immigrants of Manchuria. His solicitude followed the people who left China and Korea for the new country and founded parishes there as quickly as his means permitted. To have had this noble man for a friend will ever remain a comforting thought.

In a typical midwestern rural parish, Raymond, Illinois, there labored for many years in an unostentatious manner a priest, Very Rev. Chas. W. Oppenheim, who was but little known outside of his Diocese. But his interests were world-wide, truly Catholic. The Central Bureau was, we dare say, one of the favorite objects of his solicitude. When over fifty years of age, Father Oppenheim decided to insure his life for \$1,000 for the benefit of our institution. This demanded of him a premium payment of over \$50 annually for twenty years. In addition, we were also remembered in his will.

This learned priest came to Illinois not long after the beginning of the present century. In fact, he was appointed Pastor of Raymond, at that time in the Diocese of Alton, on the 1st of July 1907. Born at Schenectady, N. Y., on November 3rd, 1866, he spent his

younger days at Albany; after graduation he read law in Albany and was for three years on the staff of the *Knickerbock Press* of that city. In 1890, he entered St. Francis College, and having concluded his studies, he was ordained to the priesthood in 1896. For several years he taught at his alma mater, until the condition of his health suggested a change of climate.

How genuine was his interest in our cause appears, furthermore, from the fact that because there was no benevolent or fraternal society in his parish, he suggested to the Knights of Columbus to organize what came to be known as the Knights of Columbus Club, which affiliated with the Catholic Union of Illinois. Other societies in his parish, which enjoyed his solicitude, were the Altar Society, the Young Ladies Sodality, and the Holy Name Society. The parish church, St. Raymond's, erected in 1917, is a monument to his zeal and good taste. Both the building, a basilica, and every article contained therein, is well designed and genuine.

The *Raymond News*, in its issue of September 1, stated that all members of the community, Catholics and Protestants alike, felt the loss sustained by the death of Father Oppenheim. "He was our friend as well as spiritual guide and instructor," the paper declares. "In line with the fine tradition established for Catholic priests, he was a man of scholarly attainments and of a self-sacrificing nature who not only gave of his strength and talents in behalf of his parish, but devoted them also to the welfare of humanity, this being a forceful factor for good in the development in the entire Raymond community."

It is impossible to do justice here and at this time to the memory of William George Bruce of Milwaukee, who died on the thirteenth of August. His was a most unusual life. As the *Milwaukee Journal* said in an editorial: "His name will undoubtedly appear in the history of the city as often as that of any man." Briefly the article records some of the achievements which made of Mr. Bruce one of Milwaukee's builders. And having enumerated a few of his achievements, the editorial continues: "These are but some of the high points of his life. We mention them only as examples. The roll call of his activities would be a long one. Here was a life of leadership—a life devoted in getting needed community things done. As we see about us our splendid city—as we contemplate plans for an ever greater Milwaukee—our minds for years to come must inevitably run back to the native son who did so much to build the city of today."

The *Milwaukee Sentinel* says similar things about this remarkable man. But there was much more behind his life than the facts of his civic achievements. William George Bruce fought a heroic struggle, imposed upon him by a hip disease, which struck him at seven years of age and kept him confined to his home for four years, and left him with a limp. As the *Milwaukee Sentinel* wrote: He won many honors and the deep esteem which came to him in his ninety-three years of life, "despite the handicap of a humble start in life and delicate health. But the countless struggles of the career which death ended never dimmed the quiet charm and friendliness

of the little man who had such an influence on the history of the city where he spent all his life."

Born into a Catholic home on the 17th of March, 1856, "a German household typical of the Milwaukee of that day," the late Mr. Bruce was most fortunate in the choice of his life's companion, the mother of his children. Monica Moehring, also a native of Milwaukee, was one of those Catholic women of pioneer days who had inherited from their forebears that strong faith to which the Church in America owes so much. Her example and counsel meant everything to a man who was struggling for a foothold of an economic and social nature and who, despite early drawbacks of an educational nature, developed into a journalist and publisher.

The deceased was deeply interested in the Bureau and it needed no persuasion to induce him to become a life member in the CV. In fact, his two sons, Mr. William Bruce and Mr. Frank Bruce, followed the example of their father in this regard as in so many others.

Miscellany

ON their return trip from San Francisco to the east, a large number of delegates to the Ninety-fourth National Convention of the CV, including President, Albert J. Sattler, were guests of a reception tendered them at the Kolping House at Los Angeles.

They were made welcome by a group of one-hundred members of the local Kolping Society and of St. Anthony's Benevolent Society. Mr. Frank Stuerzer is President of the former organization and Mr. Joseph Schumacher, of the Benevolent Society. Mr. Schumacher acted as Chairman.

One of the three radio speakers who, in September, addressed a nation wide audience listening to the NBC's Catholic Hour and the ABC's Hour of Faith, was Fr. Michael J. Lies, Youth Director of the Diocese of Wichita. The other two speakers were Chaplain W. J. Clasby and Fr. J. A. Caulfield.

Father Lies, who was ordained in 1942, is a member of the Lies family of Andale, Kansas, and well known to many of our members.

How consistent have been the efforts of the Central Verein, and most of its Branches, to promote knowledge of social problems and to foster Catholic Action, is at times forgotten even by our own members.

On February 12, 1911, Fr. Charles Bruehl, Ph.D., spoke on the Encyclical of Leo XIII on the Labor Question, at St. Augustine's Hall, Milwaukee, under the auspices of the St. Pius Young Men's Society. This circumstance alone is worthy of note, because all too many efforts to organize young men and to introduce them to the Catholic social movement end in the promotion of sport. As far as the lecture is concerned, much of the contents deserves the attention we are sure it was granted almost forty years ago by a numerous audience. Such parts of the address as those devoted to the discussion of the influence of Religion, the Stewardship of Property, Self-Help, State Intervention, Relief

of Poverty, and the abuses to be righted may be read with profit today.

We call this lecture to the attention of our readers at this time, because our Societies have not, generally speaking, promoted lecture courses and discussions sufficiently in recent years. Knowledge of sound principles and of political and economic conditions are necessary to every intelligent person; the times make great demands on those who are not indifferent to the welfare of Society and the State. One of the chief purposes of our organization is to defend religion, public and private morals, and those civic institutions founded in the natural law and guaranteed by the Federal Constitution. But we cannot defend what we do not know, love and cherish.

Through the *Western Catholic Union Record*, the President of the W.C.U. has repeatedly invited member societies to join the Catholic Union of Illinois, and therefore the Central Verein. More recently societies have been told that the matter of raising the dues a Branch is expected to pay to the CV of Illinois offers no difficulties, although there is objection to draw on the treasury for this purpose. The statement even takes into account the possibility that not all members of a Branch may choose to join the CV of Illinois; in that case, the article says, "please have as many join as possible."

Catholic Rural Life, in conjunction with Lutheran World Relief, and Church World Service sponsor the Christian Rural Overseas Program. These church agencies distribute corn, wheat, milk, cotton, and soybeans to the needy overseas without regard to race or religious affiliation.

In 1948, Missourians contributed 19 cars of soybeans, 13 cars of corn, 2 cars of wheat, and 150,000 cans of evaporated milk to the Christian Rural Overseas Program.

Contributions to the CV Library

General Library

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Previously reported: \$2,634.49; Mrs. Adam Baumann, New York, \$1; Sundry Minor items, \$.06; Miss Minnie Voss, Pa., \$1; N. N., Pa., \$1; Bernard Schaper, Mo., \$1; Pennsylvania State Branch, \$371; L. Schoenstein, Calif., \$2; Otto Jaeger, New York, \$1; Cath. State League of Texas, \$98.50; Jos. Kaschmitter, Idaho, \$20; P. N. Betzen, Kans., \$50; Total to and including Sept. 20, 1949, \$3,181.05.

Chaplains' Aid Fund

Previously reported: \$25.00; St. Francis de Sales Benev. Soc., St. Louis, \$3; Total to and including September 20, 1949, \$28.00.

Expansion Fund

Previously reported: \$100.00; F. A. Gilson, Ill., for life membership, \$100; Total to and including September 20, 1949, \$200.00.

St. Elizabeth Settlement

Previously reported: \$3,564.86; From children attending, \$932.01; Greater St. Louis Community Chest, \$1,090.00; Interest Income, \$37.50; Total to and including September 20, 1949, \$5,624.37.

European Relief

Previously reported: \$267.50; F. P. Kenkel, Mo., \$5; N. N., Pa., \$2; St. Augustine's Sodality, Bowdle, S. Dak., \$10; E. O. Fisher, Kans., \$6; Misses Scheer, Mo., \$.75; Frank Gittinger, Texas, \$25; Rev. N., Dietrich, Ill., \$10; Connecticut Branch CCV, \$100; Mrs. J. Rieser, N. Jersey, \$5; Otto Jaeger, New York, \$5; Total to and including Sept. 20, 1949, \$436.25.

Catholic Mission

Previously reported: \$2,903.06; N. N., Mo., \$10; St. Louis Dist. League, CWU, \$10; Our Lady of Sorrows Mission Unit, St. Louis, \$15.50; Sisters of Mercy, Red Bluff, Calif., \$5; Mrs. Adam Baumann, N. Y., \$10; Dr. A. Burkard, Calif., \$5; Benedictine Nuns, Pittsburgh, Pa., \$10; Carmelite Sisters, Kirkwood, Mo., \$5; Dr. F. Kaicher, N. Y., \$10; Miss Louise Tepe, Ill., \$1; Mrs. Peter Friesenhahn, Texas, \$5; Rt. Rev. J. A. Vogelweid, Mo., \$43; Eleanor Scharf, N. Dak., \$2; Mary Farrell, Ill., \$1; Jos. Hufnagel, Canada, \$10; Major Merkle, Washington, D. C., \$10; Josephine Huegle, Calif., \$2; Mrs. F. Notermann, Minn., \$10; Sisters of St. Francis, Springfield, Ill., \$85; Mrs. F. Tanzer, Oregon, \$.60; Misses Buggle, Mo., \$5; Ottilia Obert, Ind., \$20; Rev. M. Schmitz, Ind., \$4; Mrs. M. Brungart-Mermis, Kans., \$25; Peter Auer, N. Y., \$2; Frank Reisner, N. D., \$30; Louis Becker, Calif., \$5; St. Joseph's Hospital, Milwaukee, Wisc., \$150; St. Francis Monastery, Burlington, Wisc., \$5; Mrs. T. Roth, Wisc., \$6; Mrs. B. Dueger, Canada, \$9; Mrs. G. Kraemer, Minn., \$20; Miss B. Thull, Ill., \$5; Mrs. M. Trossen, Ill., \$5; Ph. Zimmermann, Mo., \$20; Dorothea Costello, Ill., \$2.50; Connecticut Branch CCV of A, \$6; Mrs. Mathew Lies, Kans., \$100; B. M. Duerr, Minn., \$50; Total to and including September 20, 1949, \$3,622.66.